

**NINETY-FIFTH
SEMI-ANNUAL
CONFERENCE**

**of the Church of Jesus Christ
of Latter-day Saints**

**Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah**

**October 3, 4 and 5
1924**

*With a Full Report of all
the Discourses*



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Ninety-Fifth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 95th Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, October 3, 1924.

President Heber J. Grant presided and announced the opening of the Conference at 10 o'clock a. m.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins. Charles W. Penrose was absent owing to illness, but through the radio heard the proceedings, and enjoyed the conference very much.

Of the Council of the Twelve: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney*, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards**, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart***.

Of the Presiding Bishopric: Charles W. Nibley, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants, Andrew Jensen, B. H. Roberts, A. William Lund, and Junius F. Wells.

Presidents of Stakes were well represented from the ninety-two stakes of Zion, with their counselors; patriarchs, bishops of wards

*David O. McKay, absent presiding over the European Mission.

**Richard R. Lyman, absent in the interest of government service, as Consulting Engineer in the Columbia Basin Irrigation Project.

***Levi Edgar Young, absent at Columbia University.

and their counselors, and numerous other prominent officers representing the quorums of the Priesthood, also general, stake, and ward officers of the auxiliary organizations of the Church.

Mission Presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled to capacity and numbers were standing in the side aisles of the main floor and in the galleries.

The choir and congregation sang, "Come, come, ye Saints."

Elder Adam S. Bennion, superintendent of Church schools, offered the opening prayer.

A sacred solo, "Open the Temple Gates," was sung by Jessie Evans.

PRESIDENT HEBER J. GRANT

I rejoice again at having the opportunity of meeting with the Saints in General Conference. It is a very inspiring sight to see this large Tabernacle filled to overflowing, and people standing, at the first session.

THE RADIO

The exercises of today and throughout the conference are to be broadcasted; and it is estimated that in the neighborhood of a million people will be able to hear all that is said, provided they are listening in during the conference sessions. The radio is one of the most marvelous inventions man knows anything about. To have the voice carried for thousands of miles seems almost beyond comprehension.

LET US SERVE GOD WITH ALL MIGHT, MIND AND STRENGTH

I rejoice in the remarkable and wonderful growth of the Gospel of the Lord Jesus Christ in our day. Over a year before the Church was organized a short revelation was given through the Prophet Joseph, directed to his father. It reads as follows:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

If there is any one thing more than another that I desire to impress upon the hearts of the Latter-day Saints it is that we should in very deed serve God with all our might, mind and strength, that we may keep pace with the progress of his work here upon the earth. This very audience here today, the immense auditorium filled to overflowing, testifies more eloquently than any language of mine regarding the growth of the Church of Jesus Christ. When I recall the revelations that were given to the Prophet Joseph prior to the organization of the Church foretelling the growth and the accomplishments of the work of God here upon the earth, it is one of many testimonies to me regarding the divinity of this work in which you and I are engaged.

OUTSTANDING EVENTS AND ACTIVITIES OF THE CHURCH IN THE PAST SIX MONTHS

I believe the Saints will be interested in knowing something of the progress in various ways that has taken place in the Church since we last assembled here. Within a few weeks after the April conference it fell to my lot to go East and to hold meetings in Denver, of the Western States mission, in Independence, Kansas City and St. Louis of the Central States mission, and later to visit Omaha in the Western States mission. I had the privilege of speaking in all of these places. Also meeting with and instructing our elders. I found a wonderful spirit of loyalty on the part of the Mission presidents, of the elders, and of the lady missionaries in all of these places. I rejoiced exceedingly in visiting with them. I came in contact with a number of influential men, some of whom attended our services. Several of them afterward expressed their pleasure in having heard something regarding our faith that was new to them. The great majority of mankind pay little or no attention to the message of the Latter-day Saints, but many pay a great deal of attention to the things of a detrimental character that are published against us. Today men of intelligence, men of thought, and men who are studying, in seeing the wonderful progress of the work of God here on the earth, are beginning to realize that there must be something good in it, considering the class of people that are attracted to it.

I had the pleasure of playing a game of golf in Kansas City, and learned that the title to part of the very ground upon which we were playing originally stood in the name of the Bishop of the "Mormon" Church. I also learned that a large proportion of Kansas City stands upon ground once owned by the Latter-day Saints. The title

to much of it has never passed, and the only title people today have to a portion of that great city is by possessing the ground. In tracing the abstracts back they find that the title originally was in the name of the Bishop of the "Mormon" Church. We all remember with gratitude the wonderful courage and manhood of General Doniphan in saving the life of the Prophet Joseph. Part of our holdings in that section of the country—thousands of acres, as I remember it—was turned over to Doniphan as a fee for legal services. The price of those lands then was very insignificant, but I was assured that the very land turned over to General Doniphan is today worth more than ten millions of dollars.

After returning from visiting the Western and the Central States missions, in June, I went East and visited the Northern States mission, the Canadian mission and the Eastern States mission. I had the privilege for the first time of visiting Montreal, in Canada, and of attending one of the sessions of the Rotary Club in Toronto. The work in all of the missions I have visited since the last conference is progressing in a splendid way.

Since our last conference, President Anthony W. Ivins and Elder Richard R. Lyman have visited the Hawaiian Islands with members of their families. The work there is progressing splendidly. Our sugar plantations there are progressing more satisfactorily at the present time than for many years past.

New chapels are being erected in many of our missions. A site for a new chapel has been purchased on one of the principal streets in Washington, D. C., and we expect to erect a place of worship there that will be a credit to the Latter-day Saints, and worthy of that city of beautiful churches, wonderful public buildings, and palatial residences. We hope to have a building there that will be as much of a credit to us at Washington as our magnificent office building is to us here—not as expensive, of course, but in every respect worthy of the Church of Christ.

Brother James E. Talmage has been chosen to preside over the European mission. Elder David O. McKay will have been in that mission two years by the time he leaves it. Previous to his being called there, he and Brother Hugh J. Cannon spent a year in traveling around the world, visiting nearly all of the missions in the world. Therefore we felt it was only fair to him to allow him to return to his mountain home without staying the usual three years that the brethren spend in England.

We have sent considerable sums of money to the Norwegian and Danish missions for final payment on meetinghouses purchased years ago. We have purchased a fine large meetinghouse at Rotterdam. There has been erected a splendid meetinghouse at Honolulu; and others are now authorized in the Hawaiian Islands. We have secured a long lease of farming lands for the Tongan mission, not being able to purchase and get title there.

The baptisms in the missions during the past six months number 3,156, a very decided increase over the average in years past.

Two new stakes have been organized since our last conference, namely, the Grant stake, taken from the Granite stake, and the Minidoka stake, a part of the Blaine stake.

Twelve new wards have been organized during the past six months.

A large number of new meeting houses are being erected in Zion. I believe more building is going on at the present time in the various stakes of Zion than for many years past.

We have ordered a monument to be erected at the grave of Martin Harris, in Clarkston, Utah.

A new home is being provided for the Lamanites located near Cedar City, in order that they may be more comfortably situated.

Successful conventions of auxiliary organizations are in progress at the present time all over the Church.

Quite a number of seminary buildings have been erected by the Saints in various parts of the Church.

There is a large and increased attendance at the Brigham Young University and our other Church schools.

A very remarkable increase is noted in the attendance at all of our temples. The Manti temple has been overhauled, and extensive repairs made there, making it very much more comfortable and convenient than in the past. The repairs being made at the Salt Lake temple are now all completed. Rapid progress is being made in the erection of the Arizona temple.

We have decided to erect on this block a monument in honor of the Three Witnesses (perhaps we will include the Eight Witnesses), to be located in the rear of the statues of Presidents Joseph and Hyrum Smith. The design has not yet been decided upon; but we will endeavor to have something that will be as attractive and as creditable, and that will preach the wonderful message proclaimed in the Book of Mormon as effectively as the Sea Gull Monument preaches the wonderful deliverance wrought by the Lord in the days when the crickets threatened to destroy everything. Undoubtedly some of the inspirational passages of the Book of Mormon, also the fact that these three witnesses declare that an angel of God came down from heaven and laid before their eyes, that they beheld and saw the plates of the Book of Mormon, and the engravings thereon, and that the voice of the Lord commanded them that they should bear record of it, with other incidents that proclaim the divinity of the Book of Mormon, will be features of the monument.

We are pleased to note that there is an improvement in the support of our foreign newspapers. There are many faithful, diligent Latter-day Saints who, having embraced the Gospel in foreign lands at an advanced age, cannot read the English language, and it is a great comfort and blessing to them to have some of the sermons, messages, and news, regarding the work of God published in their own language. We bespeak for these papers the loyal patronage of those of foreign birth. Young men who have prospered here in the things of this world should be willing to assist in circulating at home and abroad the word of God through the papers published in the mother tongue of their parents.

We have been called upon during the past six months to part with

one of our loyal stake presidents,—President Andrew Kimball. It fell to my lot to have the privilege of going to Thatcher, Arizona, and attending the funeral, at which there was a wonderful outpouring of the people, showing their respect and love for their president. It was a source of satisfaction to me to have the opportunity of paying a tribute of love and respect to him at the services.

We have to announce the death of Sister Elizabeth C. McCune, who, in connection with her husband, presented to the Church some years ago the magnificent McCune mansion on upper Main street, the name of which has been changed since the death of Sister McCune to The McCune School of Music and Art. We hope at no far distant date to have a portion of that building devoted to the fine arts in the form of beautiful paintings and sculpture. There are two magnificent pieces of sculpture there now, probably the finest in our state, which were presented with the mansion at the time it was given to us.

I believe this covers the activities of the past six months that I thought would be of interest to the people. Of course, you will realize that if I were to enter into detail regarding these activities I could occupy not only the entire time of this morning's session with interest to the Saints, but even longer.

On my way home after attending the funeral of Brother Kimball, in Arizona, I stopped for a few days in California, and the work in the California mission is progressing in a very favorable way.

THE DIVINITY OF JESUS CHRIST

There is one thing that I desire to refer to, and a part of one of the revelations that I desire to read. There are no revelations in the Doctrine and Covenants that have made such a profound impression upon my heart and my mind as the one known as The Vision, recorded in the 76th section, and the one known as Prayer and Prophecies, given in Liberty Jail, and to be found in the 121st section. I rejoice every time I read the wonderful testimony of the Prophet Joseph and Sidney Rigdon as contained in The Vision. When bishops over large churches in England announce that Jesus Christ was not the Son of God; that he was not divine, but merely a great moral teacher; when men who are ministers deny the divinity of Christ and are being tried for their lack of faith, I rejoice in reading the testimony of these two men, and never read it but my heart swells with gratitude to God:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I rejoice that the Church of Jesus Christ is founded upon the first great vision that was enjoyed by the boy Joseph Smith over one

hundred years ago. He declared that he saw two heavenly beings, whose glory and grandeur were beyond the power of man to describe and that one of them addressed him and pointed to the other and said: "This is my beloved Son, hear him." There cannot be any doubt in the heart of a Latter-day Saint regarding Jesus Christ being the Son of the Living God, because God himself introduced him to Joseph Smith. It is a fundamental truth of the Church of Jesus Christ in our day that Joseph Smith was and is and ever will be a prophet of the living God; and with Joseph Smith recognized as a prophet of God, and the testimony in our hearts of that fact, there will never be any schism, so to speak, in the Church of Christ. Any individual who does not acknowledge Jesus Christ as the Son of God, the Redeemer of the world, has no business to be associated with the Church of Jesus Christ of Latter-day Saints. This Church is, as I read to you it should be, a marvelous work and a wonder. There is nothing like it in all the world, because Jesus Christ, the Son of God established it, and is the head of it; because Jesus Christ manifested himself to the Prophet and Oliver Cowdery, and to others; and because God, in answer to prayer, has given to people all over the wide world where the Gospel has gone, an individual knowledge and testimony regarding the divinity of the work in which we are engaged.

A PROFOUNDLY IMPRESSIVE COMPARISON

Never have I been more profoundly impressed with the power and blessing of God than I was when I visited Nauvoo upon my recent trip East. Three quarters of a century ago there were twenty thousand prosperous Latter-day Saints in that city, with a magnificent temple. Today there is not a single stone left of the temple where it was once erected, and the population has dwindled to about one thousand people. Men have told me that the site of the City of Nauvoo is one of the finest, if not the finest, to be found upon the great Mississippi river, yet to get there now you have to cross the Mississippi river in a little tub of a steamer, on the deck of which there are but five chairs, and as there happened to be six in our party one of us had to stand; and there are cities with thousands of inhabitants on the Mississippi and on the Missouri that have grown up since that was the great city of Illinois. When I contemplate all these things and then come home and gaze upon the Temple of God in the eastern part of this block; when I look at our office building, at the Utah Hotel, and at the magnificent bank buildings in our city; when I think of the prosperity of the Saints, with beautiful temples, not only in Utah, but in Canada and in the Hawaiian Islands, as well as one in course of construction in Arizona; when I think of all the accomplishments of the work of God, my language utterly fails me to speak in just praise of all that has been done. When I realize the condition of the place from which we were driven, the lack of prosperity and of

success in that country, I thank God that we are located here in these mountains. I feel that the very persecutions and troubles through which we passed prepared us and educated us and strengthened us as a people for greater things. Perhaps the very finest residence, with one exception, to be found today in Nauvoo is the one erected by Erastus Snow. They told me that it was erected by Lorenzo Snow, but I have since been informed that the people there were mistaken, and that it was erected by Erastus Snow. One of the fine dwellings there was built with stones taken from the Temple Block.

I rejoice in the testimony of my own dear mother, also in the testimony of Aunt Emmeline B. Wells and scores of men and women who were present upon that memorable occasion, after the martyrdom of the Prophet Joseph, when Sidney Rigdon endeavored to be appointed as guardian of the Church. I rejoice in the wonderful manifestation that was given to the people there, including my mother and other relatives of mine, when the mantle of Joseph Smith fell upon the Prophet Brigham Young, and he, Brigham, stood there and talked as with the voice of Joseph, his face being illumined and in appearance like unto the face of Joseph. The sheep knew the voice of the true shepherd. And from that day to this, of the hundreds who were present on that occasion, nearly every one has lived and died faithful and true to the Gospel of Jesus Christ, loyal supporters of the Prophet Brigham Young and his successors.

HOW TO EXERCISE THE POWER OF THE PRIESTHOOD

I desire to read part of the wonderful revelation given to the Prophet Joseph in Liberty Jail. Remember, though he was chained in that prison, the Lord Almighty could and did speak to him, and gave to him a revelation that I commend here today to every Latter-day Saint. I particularly commend it to every man presiding in the stakes and wards of Zion, and in the various missions throughout the world. If we exercise the power of the Priesthood of the living God as he tells us in this wonderful revelation to exercise it, then there never can be and there never will be any just complaint made against the Church of Jesus Christ, because of the use of the Priesthood that has been restored again to the earth. It is when men do not follow the teachings and the revelations given of God to us through his prophet that mistakes are made. This revelation declares that by incarcerating the Prophet Joseph men could not rob him of the inspiration of the Living God, which revealed to him these wonderful words in that prison. Starting with verse 33, I read:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

I feel that I cannot close my remarks with anything better than this wonderful revelation given to the Prophet of the living God.

GOD'S BLESSINGS INVOKED UPON THE CHURCH AND NATION

I pray God's blessings to be upon the Latter-day Saints all over the wide world. I pray for those who stand as the General Authorities of the Church. I pray for those who preside in the stakes and the wards and the branches, and in all parts of the Church, from Canada on the North to Mexico on the South, and for those who preside and labor in the various missions all over the wide world. I pray for the people of the world; not only for the Latter-day Saints, but I pray God's blessings upon every loyal, patriotic man and woman that is endeavoring to do right, and to uphold the laws of the countries where they reside. I pray God's blessings upon the President of these United States of America. I thank God for the loyalty and the patriotism of the Latter-day Saints. I thank God that we believe that the constitution of our country was given to us under the inspiration of the Living God, and that the Lord supported George Washington and the

patriot fathers of this country. I pray that God will inspire us to continue loyal and true to him, to our country, and to its institutions; and that we may in very deed preach the Gospel of the Lord Jesus Christ by our acts; that, as we grow in years and increase in understanding, we may grow in the power and ability to live the Gospel, that our example of integrity, of honesty, of loyalty to God and country may inspire others to investigate the message of life and salvation.

CLOSING TESTIMONY

Before sitting down, I bear my testimony to you and to all the world that God lives, that Jesus is the Christ, the Redeemer of the world, the Savior of mankind, the Creator of heaven and earth; that Joseph Smith was his prophet, the instrument in his hands of establishing again the Gospel of life and salvation. That we who have that knowledge may live the Gospel is my prayer, and I ask in the name of Jesus Christ, our Redeemer and Savior. Amen.

ELDER JOHN A. WIDTSOE

My brethren and sisters, I am very happy to have the privilege of again meeting with the Latter-day Saints in a General Conference. I did not have this privilege six months ago, and I have felt the loss which is sustained by every member of this Church who does not participate in the spirit and the exercises of these great gatherings.

A TESTIMONY OF JESUS

I bear witness to the testimony borne by President Grant this morning. I say with him that I know that God lives, that Jesus Christ is the Son of God, and that Joseph Smith was the prophet of these latter days, called to restore the eternal gospel of Christ. I am happy in the possession of this truth; and I ask for nothing more than that the Lord may so help me to live, day by day throughout the years that may remain, that I may retain this testimony and be willing to bear it to all who may care to listen.

A REMARKABLE AGE OF THE WORLD

Yesterday morning, before I left my home, I picked up a paper which is circulated in this country by the hundreds of thousands of copies. I turned to the editorial page, and to my surprise saw a statement by the editor to the effect that what this great country needs today, these great United States of America, is a dose of Voltaire. I suppose he meant by that a dose of atheism. That statement has remained in my thoughts, because it seems to be another evidence of the fact that after these many centuries of light, of the gospel of Jesus Christ, many in the world, even among professed Christians, are unable

or unwilling to accept the truth of the gospel, or the existence of God.

This is a marvelous age. It is clear to all who follow the events of the day, and who note the great steps of progress from month to month, that this is in many respects the most remarkable age that the world has known. The air above us, the seas, the solid earth, the whole physical universe, all seem unitedly to bow before man, to his acquired power over the natural forces of the universe. Today, man is able to do things that in days gone by were conceivably done only by God. Yet, as I read the editorial in this famous newspaper, an old thought came back to me, that the airship, the steamship, the telephone, the radio and all the other marvels of this age, are but as the clothing of the body, but as instruments to be used by man. By means of these great inventions and discoveries, great gifts of God to the people of these latter days, it is possible for the righteous man to accomplish righteousness more widely and more speedily, but it is equally true that by means of these great modern developments the wicked man may do wickedness much more easily and much more comprehensively than in the days gone by. The discoveries with which we conjure in this day have not touched the mainspring of human character, have not shaped or reshaped human conduct. Something deeper than material conquests relates itself to human conduct, to that manner of life, which in the end makes the world great or small, good or bad. A knowledge of God, and faith in his word have ever been the determining force in the making of the character of a man or a nation.

MAN HELPLESS WITHOUT GOD

If the world needs atheism, at this day, then the faith of this poor world of ours must concern itself entirely with man's own powers. Take God away from the earth and man has left only that which his own powers may produce, and he must become a worshiper of his own power. Centuries of human experience, and the events of every day, demonstrate the utter inadequacy of man's unaided power in winning human happiness. Life becomes full and rounded only as the forces beyond man are accepted and used by him. Man is helpless without God.

A GREAT INTELLECTUAL AND SPIRITUAL CONTROVERSY

Such thoughts have been brought home to us especially during the last twelve months by a great intellectual and spiritual controversy, among honest people, which has shaken this country, and which is spreading across the seas into other countries, the result of which will probably appear much more important when history is written than the great wars and political contentions of the day. The modernists who already have been discussed from this stand say that they believe in an Almighty God, but declare that they are unable to believe in the virgin birth of the Lord and Savior Jesus Christ. They declare themselves unable to accept as real the miracles of Christ as recorded

in Holy Writ. They say that, above all things, they cannot believe that man after death may be brought into a life again, to live forever as a personal embodied being. These doubts are before them, as they say, because man is not able to understand how such things may be done.

These people, however good and sincere they may be, are engaged in an old pastime; they limit God and try to make him great only as man is great. They say in substance that God can do only that which man himself is able to do, or only that which can be understood by man. This limitation has been attempted before; it is not a new thing. It is surprising how, in this latter day, in this greatest civilization, we return, over and over, to such age-old controversies. I have no doubt that in the days of Adam men differed as do these modernists and others of today, with respect to the nature and character or the existence of God.

It seems curious to me that a man can say that he believes in a God who is the author of life, of the unfathomable mystery of life, and in the same breath can declare that he cannot believe that God is able to cause the immaculate conception of Jesus Christ. It is difficult for me to understand the mind of a man who believes in a God who has raised the bottom of the sea into mountains, and has made the mountain-tops into sea-bottoms, and yet cannot believe in the possibility of the miracles of the Lord and Savior Jesus Christ. It is still more mysterious to me how, in this modern day, men may say that they believe in a God who has made this great earth out of eternal elements and indestructible forces, but that man, the sum of creation, the most marvelous product of God's handiwork, upon this earth, is a transitory being, to be laid down in the grave, and if he ever emerges, to be merged quiescently with the forces of the hereafter.

DANGEROUS TO LIMIT THE POWERS OF GOD

I am inclined to think, though I recognize that these seekers after truth are honest and desire to do the right thing in their seeking after truth—I always desire to give them credit for that—that there is no great difference between the modernist of today and the idol worshiper of the past. Heathen nations have set up a god to produce rain, and another to produce crops, and in a dry year of small harvests they have slapped the ears of both gods. It is dangerous to limit in our thinking the powers of God, to allow ourselves to say that God, the Maker of the heavens and the earth, the Founder of truth, is limited simply because we are limited in our understanding. It leads men to unbelief and atheism.

SOMETHING, HOWEVER, TO BE SAID FOR THE MODERNIST

Yet, brethren and sisters, I would like to say that there is something to be said for the modernist, because, after all, he has broken

away from the unacceptable traditions of the past. What has the fundamentalist, his brother, to give him? Just a short time ago I met two priests of a church well known in the world, who explained to me at great length that God is a person, yes, but a person who fills the whole universe in person, and who, at the same time, in person complete and whole, is in every human heart. That is beyond my understanding. This summer I met a minister of another church well known in the world, who explained to me that God made matter out of nothing, and then, having made sufficient matter out of nothing, he proceeded to build an earth from the matter so created. I cannot understand that. A few weeks ago, a member of another Church wrote to me and said that God was in the beauty of the rose, in the melody of a song, in the tenderness of a mother's heart; and that was all there is of God. No wonder people break away from such conceptions. No wonder that we have modernists breaking away from fundamentalists. The fact of the matter is that in this day with respect to the existence and character of God the blind are leading the blind.

A FUNDAMENTAL DOCTRINE

Among the great doctrines revealed to the Prophet Joseph Smith, none is greater or more fundamental, as has been explained today by the living Prophet of today, than that God is from everlasting to everlasting; so far as we can understand without beginning and without end; the Father of our spirits, who in so far as he deals with human life may be understood by us, and who understands us because we are his children; a God whose glory is intelligence, and whose work and glory is to bring to pass the immortality and eternal life of man. There is no need for us of this Church to become fundamentalists or modernists or to set up new theories as to divinity, for God has revealed himself so clearly in these latter days that, with respect to our human life, every one of us may understand to a sufficient degree the nature of God and his relationship to the human family.

THE LORD HAS DECLARED HIMSELF IN ALL GENERATIONS

I rejoice in such truths. I rejoice to know that God in person came down to commission the boy, Joseph Smith, with prophetic power in these latter days. As President Grant has stated here today there is no doubt in our minds about the reality of the First Vision of Joseph Smith. Every religion is built upon a conception of God. The Lord, knowing this, has declared himself in all generations. The first statement in Holy Writ makes it clear that man must understand the true God and must not worship false gods nor set up gods for himself. "In the beginning God created the heavens and the earth"—Almighty God, not blind forces, made the earth and the heavens above. Later on, out of the thunders and lightnings of Sinai, the first commandment was: "Thou shalt have no other gods before me." And on the back of the statue of Joseph Smith, in this square, you will

find as a great fundamental message, that "It is the first great principle of the gospel to know for a certainty the character of God."

ALL SHALL BOW BEFORE THE ONE TRUE GOD

The people of the earth are gradually beginning to understand the truths respecting God, though they are unwilling to abide by them. I read in a recent magazine—I clipped out the verses because they seemed so applicable to our belief—a verse which reads something like this:

"We serve no God whose work is done,
Who rests within his firmament.
Our God, his labors but begun,
Toils evermore, with power unspent."

And so, the truth of this latter day work is filtering in among the nations, and filling the hearts and souls and understandings of men. After a while I have no doubt that all shall bow before the one true God, the one who made the heavens and the earth, and who has spoken throughout all these ages to his children, even if obedience is not shown him.

It is possible to know God. There are thousands in this Church, there have been hundreds of thousands, who are and have been able to bear witness to that. There are hosts of people, who, in this Church, have sacrificed all for the love of the gospel, separated from their kindred, met the hardships of pioneer life, sacrificed all worldly ambitions, and then, at the close of life, have testified fearlessly that God has been good to them, that throughout their lives, in all their sacrifices, they have been simply carrying out the great purposes of Almighty God, that they have been engaged in the cause of truth, that they know of a certainty that God lives, that he has spoken in these latter days, and that it is good to be in his work. These testimonies from the thousands who have borne them become one great shout to heaven that God may be known, and that this work is a work of truth. A knowledge of God is the need of this and of every land. To know him and to serve him is the certain way to human happiness.

WE REST UPON THE GOSPEL OF JESUS CHRIST

There is no other gathering on the face of the earth such as we have here this morning; such a great body of men and women who see alike and think alike. We rest ourselves upon truth, the simple truth, the gospel of Jesus Christ. We are willing to live by that truth, and if necessary to die for it. I am deeply grateful that I know this truth; that God, in his mercy, brought it to my mother and to me. I praise God for it every day of my life. I know that you do the same. May the Lord be with us and make us strong in his cause. May we grow in a knowledge of God and his desires with respect to us, and be willing always to sacrifice whatever may be required of us for his great cause, I ask in the name of the Lord Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

It is indeed a pleasure and a great privilege to be present here this morning, and to stand before this great audience and bear testimony to the divinity of the work in which we are engaged. I trust that the Spirit of the Lord will direct the few remarks which I may make.

Listening to the revelation which was read by our President this morning, and which was given by the Lord to a kinsman of mine whom the Lord gave responsibility in the early history of the Church in this dispensation, I was touched with the simplicity of the words of our Father to a great grandsire of mine—counsel and advice which is good today for the souls of men. Without referring to the whole revelation I should like to refer to one of the remarkable paragraphs in that important and wonderful revelation.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." Do you know of any advice or counsel that is not contained in those words? There is one word which may be implied but is not said—no Latter-day Saint can receive the blessings of the Lord without *honesty*. We must be honest with ourselves, honest with our neighbors, honest with our God, and then we are entitled to his blessings, to the confidence of our neighbors, to the confidence and fellowship of those who are around us. These words of counsel are applicable to all of us as members of the Church of Jesus Christ of Latter-day Saints.

In visiting among the people, as it is my privilege, I have discovered that the Lord has been very kind to us as a people. We have struggled through this year which has been and is known to us as one of the dry years, when we have not had sufficient rain and moisture for our needs in many cases; but in the kindness of the Lord conditions have been brought about which have brought us to a very happy condition, for there are none among us who are suffering to the extreme. True there have been many losses, true we have not accomplished all that we might have done; but the Lord has been merciful and I wish to acknowledge his hand, not only in behalf of myself, but in behalf of the people and of the Church, and I praise the Lord in your behalf that He has been mindful of and merciful to us as a people, as individuals and as an organized Church.

The Church of Jesus Christ of Latter-day Saints is organized for the last time. It is the kingdom of God that has been set up in the last day never more to be thrown down nor given to another people. It is that organization which was made plain to the great king of Babylon through the instrumentality of the Prophet Daniel; that in the last days the God of heaven should set up a kingdom likened unto a stone cut out of the mountains without hands, that should smite the great beast which the king saw and break it in pieces, and this stone should roll forth and fill the whole earth. The Church of Jesus Christ of

Latter-day Saints is that kingdom of God which has been set up never more to be thrown down nor given to another people. It has not come from men of earthly power or from any earthly or man-made organization. The Church of Jesus Christ of Latter-day Saints has neither father nor mother in the earth, for it has not come out of any organization in the earth. It has come in the manner predicted, as a stone cut out of the mountain without hands, for the power, the keys, the authority and all the privileges that come to us to serve in the name of the Lord have come from heaven, through heavenly powers and heavenly messengers.

I bear testimony to you, my brethren and sisters, that I know with all the powers that I have to know, that these heavenly messengers did come to the Prophet Joseph Smith and did restore to the earth all the keys and powers of authority which are in the Church today, and that men are called upon to bear the Holy Priesthood which is the power to officiate in the Church for the Lord, to do his work, to bring about his marvelous work on earth in these the last days. I bear testimony to you, my brethren and sisters, that the power and keys of authority to officiate in the name of the Lord for the salvation of the souls of men both for the living and for the dead are in the Church today. I have seen their marvelous power made manifest. I know that this power rests with the authorities of the Church as they are at present constituted the prophets, apostles, pastors, evangelists, teachers and other men who are called to bear this important responsibility, to bring about the mighty purposes of God in these the last days. I thank the Lord for this testimony. I know it is the truth and I praise the Lord for his kindness and his mercy in bestowing upon his children this plain truth, so that we are not in doubt. We do not wander in our minds, but we know, like little children, that we have a father, and a mother in heaven, and that we have our loved ones there. We know that if we are true to the teachings, counsels and instructions that are given unto us; that if we are honest and virtuous and faithful, and patient, and diligent, and practice all these other qualities that belong to Latter-day Saints, we shall receive the blessings of the Lord, we shall find that happy day in the hereafter when we shall be associated with our loved ones, and with the men and women whom God has honored, who have gone before us. Certain powers are in the Church today which, if we are faithful in receiving, will bind us together in families, in the links of brotherhood and fatherhood forever: we will claim a natural relationship, to our fathers and our mothers, and to our brothers and sisters, not for this life only, but for all eternity. These are the keys and the powers and the blessings that will come to us if we will only live worthy lives and be obedient to the teachings and counsels which come to us from our merciful Heavenly Father.

Now brethren and sisters, as a servant of the Lord, in humility I pray God to bless you, and say unto you that he will bless you. He

will continue to bless those whom he has called to preside in this great and important work, from the President of the Church to the least and last one who is or who may be called; whether to labor at home or abroad; for this is God's work and not the work of man or men, and it will roll forth even as Daniel declared when he interpreted the great king's dream that it should in time fill the whole earth.

May God bless you in your homes, may he continue to be mindful of you in your labors, that you may be honest with him in all of the possessions and blessings that come to you, that you may remember the Lord—whether in poverty or wealth, it matters not. The Lord will require only a certain amount from each of us. Let us be true and honest and faithful to the end. I pronounce upon you, my brethren and sisters, and upon the Church, the blessings of the Lord, the blessings of Jesus Christ, for this is his Church, and his blessings will continue with his Church and with his people. I pray that his mercies may continue to attend us, and for his spirit to inspire those who speak and pray and sing, and take other parts in this conference, that we may be encouraged and built up in our faith to return to our homes and abiding places after this conference, inspired and blessed and comforted and sustained to serve God and keep his commandments, and work out his mighty purposes according to his will as it has been made known to us, and may the peace and blessing of the Almighty be upon you all, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Elder Orson F. Whitney, will be our next speaker. We all rejoice in the recovery of Brother Whitney's health. On account of being in Europe for some time, he has not had many privileges of speaking to us. He will occupy the balance of the time.

ELDER ORSON F. WHITNEY

THE MARVELOUS WORK AND WONDER

Seven hundred years before the birth of the Savior, a Prophet of God upon the Eastern hemisphere proclaimed the coming forth of a marvelous work and wonder. The reason for its coming forth was given by the Lord through that Prophet as follows:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29:13, 14.

The angel Moroni, who appeared to Joseph Smith on the night

of the 21st of September, one hundred and one years ago, cited this prediction, among others, as relating to the Lord's work in latter days. He identified those words of Isaiah with the movement which the world now calls "Mormonism."

FUNDAMENTAL FACTS

And what could be more wonderful, more marvelous, than the basic facts upon which "Mormonism" rests?—beginning with the appearance of the Father and the Son to a boy fourteen years of age, announcing the opening of a new Gospel dispensation; then the coming of an angel to reveal the hidden past and future of the American continents, as set forth in that ancient record, the Book of Mormon, containing also the fulness of the everlasting gospel; the coming of another angel, John the Baptist, to confer upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, which holds the keys of the ministering of angels and of baptism by immersion for the remission of sins; the visitation of three other heavenly messengers, the Apostles Peter, James and John, delivering the keys of the Melchizedek Priesthood, the power to bestow the Holy Ghost upon those baptized in the right manner and by the proper authority. By virtue of these priesthoods this Church was organized, the Church of Jesus Christ of Latter-day Saints (April 6, 1830), and thus was lifted the ensign for the gathering of scattered Israel, the children of Abraham, Isaac and Jacob, that they might be ready to meet their God and King, who is coming to reign literally upon the earth. Subsequently came Moses, to restore the keys of the gathering, to authorize the assembling of the House of Israel; then Elias, repeating the promise made to Abraham, that in him and in his seed should all the nations of the earth be blessed—a promise fulfilled in the coming of Christ through the lineage of the Hebrew patriarchs, and in the dispersion of Israel among all nations, so that the blood that believes, that has faith in the true God, might be sprinkled over the world, and that out of every nation under heaven might come in the last days some of the chosen people, to build up Zion on this goodly land and prepare the way before the glorious coming of the Lord. Finally the Prophet Elijah, who holds all the keys of the Priesthood, appears and confers upon Joseph and Oliver "the keys to turn the hearts of the fathers to the children, and the children to the fathers," in order that a link might be welded between the living and the dead, between the present and the past, and a work done that will eventually unify and bring together all things in Christ, both in heaven and on earth. What could be more marvelous, more wonderful than this? And yet the wisdom of the world passes it by as a thing of naught.

WORLDLY WISDOM'S ATTITUDE

Wise and gifted men will come into the midst of God's people; they will praise the industry, the thrift, the honesty and uprightness

of the Latter-day Saints; but they seem to have no conception of the more glorious features of the Lord's Work. They praise Brigham Young as a colonizer, as a builder of cities, as the founder of a commonwealth; but they know nothing at all about Brigham Young as a prophet, seer and revelator. Agriculture, mining, and other temporalities, things of earth and time, they appreciate; but they take no cognizance whatever of spiritual things, things pertaining to heaven and eternity.

HORACE GREELEY'S VISIT

Many years ago a famous and prominent personage came to Utah. It was in the days of the stage coach and the pony express, before the transcontinental railroad had crossed the country, before there was even a telegraph line between the Missouri and the Pacific. He was the founder and editor of a great newspaper—the New York Tribune. His word was more influential than that of the President of the United States. Whatever Horace Greeley said was accepted by the American people almost as the word of God. He came here and spent a week or more, had several long interviews with President Brigham Young, and after returning East wrote and published a book entitled "Across the Continent." In it he praised the "Mormon" people for their sobriety and industry. He did not believe that they were robbers and murderers, as he had been told. They were sincere and honest, he said, and had done a wonderful work in peopling the waste and redeeming the desert. But he had not a word to say concerning the glories of our religion. Why was it?

A CATHOLIC COMMENT

I bear in mind another noted visitor, a great scholar, who came here many years after the advent of the railroad. I became well acquainted with him, and we had more than one conversation together. I admired his vast erudition. He seemed to know all about law, literature, science, philosophy, and had a dozen languages at his tongue's end. He said to me one day: "You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic Church. The issue is between Mormonism and Catholicism. If you are right, we are wrong. If we are right, you are wrong. And that's all there is to it. These Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago as apostates; and if we are wrong, they are wrong with us, for they were part of us and came out of us. If we have the apostolic succession from St. Peter as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, such a man as Joseph Smith was necessary and Mormonism's position is the only consistent one. It is either the per-

petuation of the gospel from ancient times, or the restoration of the gospel in latter days."

I replied: "Doctor, I agree with you in almost everything that you have said; but don't deceive yourself with the notion that we 'Mormons' do not know the strength of our own position. We know it better than you do; we know it better than any other people can know it. We have not all been to college; we cannot all speak the dead languages, and we may be ignoramuses as you say, but we know we are right, and we know that you are wrong." I was just as frank with him as he had been with me.

Now what was the position of this learned man? He could not see into the heart of "Mormonism," with all his learning, his dead and living languages, his knowledge of science, law and literature. He could not comprehend this great problem. Why? Because God Almighty had said concerning him and his class: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." He thought that Joseph Smith had stumbled upon something of which he did not know the true value. A greater mistake was never made, a grosser error never committed. Joseph Smith received his knowledge, his power, and wisdom from on High. He did not stumble upon it; it came by divine revelation, and he knew, better than anyone else, the strength of the "Mormon" position.

AN EPISCOPAL VIEW

Years later I formed the acquaintance of a bishop of the Episcopal Church, a very worthy and scholarly gentleman, whose untimely, accidental death in this city we all deplored. He remarked to me on one occasion: "If Joseph Smith, at the outset of his career, had made the acquaintance of the Episcopalians, he never would have sought any further for spiritual light. But instead, he came upon the Methodists, the Baptists, the Presbyterians; and their conflicting creeds and claims bewildered the boy, compelling him to look elsewhere. Now if he had only become acquainted with Episcopalianism, which has an unbroken succession of authority all down the centuries, he never would have gone to the trouble of organizing another church." Such was this wise man's opinion. "Mormonism" was to him only one more broken off fragment of the ancient Christian faith. He could not grasp the idea of its being the ancient Christian faith restored.

AN ABSURD THEORY

But I think the shallowest and vainest attempt to explain away Joseph Smith and "Mormonism," was made by a learned man who was applying for a Doctor's degree from Yale University. He wrote a thesis, as the basis for his application, taking Joseph Smith and "Mormonism" as his subject. And all that he could say concerning this marvelous work and wonder, was that a boy named Joseph

Smith, being an epileptic, had fallen in a fit and imagined that he saw the Father and the Son; imagined that he beheld angels; imagined that the heavens were opened to him and that he received communications from Above.

Think of it! Here is a great Church organization which challenges the admiration of intelligent men all over the world. I wish I had time to describe it, even hastily—but you know it. This Church was once compared to the German army, in the excellence and perfection of its organization. That was when Germany had an army—but of course no comparison is possible between the work of God and the work of man. This Church is conceded to be a most superior organization, and “Mormonism,” as you all know who have studied it, is replete with doctrines of beauty and sublimity, unequaled anywhere—full of science, full of poetry, full of philosophy, full of truth. And yet this wonderful scheme of religion and this unparalleled system of government, all sprang from the disordered brain of a fourteen-year old boy who had fallen in an epileptic fit! There are some things that do not need answering; they answer themselves. This is one of them.

THE REVEALING SPIRIT

There is only one way to comprehend God and the things of God, and the Apostle Paul struck the keynote when he said:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

“But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

“For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.”—1 Cor. 2:9-11.

And that is why the Spirit of God is given to every man, woman and child who joins the Church of Christ. We have received that Spirit as a gift from God, because we have done His will. Therefore we “know of the doctrine.” We have had faith, have repented of our sins, have had our sins washed away by baptism, and have received the Holy Ghost by the laying on of hands. That is the key to the situation.

Why couldn’t Horace Greeley see what you and I see in “Mormonism?” Why couldn’t Dr. Reiner see it? Why couldn’t Bishop Spalding or Mr. Riley see it? Because they were without the Spirit that comprehends the things of God. And we, without that Spirit, would be just as short-sighted in our views, would make just as many mistakes as do other men in relation to the Lord’s work. It is not our smartness, not our native intelligence that enables us to understand these things. We have come out from the Gentile world. We have their blood in our veins. We are no more intelligent than they, naturally; but we have received something that they do not possess; that is the whole

solution. The credit is not to us; it is to our Father in Heaven, who has given us this precious gift, the power to comprehend him and his purposes, and right'y interpret his word.

ST. JOHN INTERPRETED

Suppose we should open the Bible at the first chapter of St. John, and read: "In the beginning was the Word, and the Word was with God, and the Word was God, * * * and the Word was made flesh and dwelt among us, and we beheld his glory." And then read a little farther on: "No man hath seen God at any time." Who can interpret that? Evidently "the Word" means our Savior, in whom dwelt "the fulness of the Godhead bodily." He was God in the flesh, and many men saw him; and yet John says, or is made to say: "No man hath seen God at any time." Who can interpret it? Who can explain the apparent contradiction?

THE FATHER AND THE SON

True, it might be shown that when John said: "No man hath seen God at any time," he was referring, not to the Son of God, but to God the Father. This is evident from the text (1:14, 18). But even here the same difficulty arises; for Adam had seen God, Enoch had walked with him, and he had appeared to Abraham, Moses, Aaron, and others, long before "the Word was made flesh" and was called the Son of God "because of the flesh." Joseph Smith saw both the Father and the Son, but the wise world rejects his testimony, and most believers in the Bible adhere to the dead letter of John's declaration, (which may or may not have been correctly transmitted), unheeding the divine admonition: "The letter killeth, but the Spirit giveth life."

A "MORMON" BOY'S WIT

One of our "Mormon" boys out on a mission was confronted with this question. He had just been preaching that the Father and the Son appeared to Joseph Smith, when a voice rang out: "No man hath seen God at any time." The boy had his wits about him. "Of course not," said he, "God is a business man—you can't see him at *any* time; you have to make a special appointment with him." (Laughter.) He answered a fool according to his folly, but that of course is not the explanation.

MOSES EXPLAINS

Read the Book of Moses. That mighty man of God had an experience of which Joseph Smith's was almost the exact counterpart. He wrestled with Satan, and was delivered from darkness. He saw God, and tells how he saw him, in these words:

"Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I

should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him."

THE SPIRIT SIGHT

That is what John meant when he said: "No man hath seen God at any time." And that is what Paul meant, in saying: "Eye hath not seen, nor ear heard." It means that no man with his natural eyes can see God in his glory. He must use his spirit eyes, the eyes with which he "walked by sight" when a spirit in the spirit world, the eyes that he saw with before coming to earth and receiving his natural eyes. In this second estate, where we "walk by faith," we are not permitted to use at all times our spirit sight. But now and then the Lord chooses one from among men, and gives him that rare privilege. The power of God comes upon such a one, transfigures him, opens his spirit eyes, and constitutes him a seer in the highest sense of the term. Such a man was Moses. Such a man was the brother of Jared, such a man was Nephi, and such a man was Joseph Smith. There have been many such men. They have seen God actually, literally, but it was with their spiritual and not with their natural eyes. "The natural man is an enemy to God;" the natural eye cannot behold him, the natural ear cannot hear him. But the spirit eye can behold him, and the spirit ear can hear him. With the Spirit of the Lord upon us, we can see and comprehend God, so far as he chooses to make himself known. This is the great differentiating feature between the Latter-day Saints and those who have not received the gift of the Holy Ghost.

God grant us the power to retain this precious gift, which comprehends all things, which explains the past, the present and the future, shows us where we came from, why we are here, and where we are going when we leave this life, making manifest the things of God, both of time and of eternity. May we keep the fire burning, the lamp lit, which the Lord has lighted within us, to lead and guide us into all truth, Amen.

President Heber J. Grant gave notice that a free concert will be held in the Tabernacle this evening, to which all are invited. An excellent program of singing has been arranged.

The congregation sang, "Do what is right."

Benediction was pronounced by Elder Byron O. Colton, president of the Roosevelt stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant announced at 2 o'clock that the choir and congregation would sing, "O say what is truth?"

After the singing, Elder Franklin S. Harris, president of the Brigham Young University, opened the meeting with prayer.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

PRESIDENT RUDGER CLAWSON

I am dependent this afternoon upon the Lord and the faith of the congregation for what I shall say. We had a very excellent meeting this morning. I trust that the Lord by his spirit will continue to be with us.

A CONUNDRUM

I have in my hands an article entitled "Happiness," written by Bruno Lessing. I will read a few lines of said article.

"Many a philosopher has propounded the conundrum, What is the object of life? Why have we been placed upon this planet, to struggle along for a few years and then to die? Has a beneficent Providence some scheme which we cannot fathom? This conundrum has not yet been answered."

THE ANSWER

In reply to these words I may say that the conundrum here spoken of has been answered, and that a beneficent Providence has some scheme which we are able to fathom in order to arrive at a satisfactory solution of this great and important question, "What is the object of life?" We must necessarily hark back to the pre-existent state of our spirits. I know that this will seem to be a strange doctrine to many—the pre-existence of our spirits—but the scriptures are replete with references to this important subject. We are living here now. We lived before we came here. Let me submit a scripture or two bearing upon this subject:

Hebrews 12:9: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Numbers 16:22: "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

WE WERE THE CHILDREN OF GOD IN THE SPIRIT WORLD

Now, brethren and sisters and friends, as a matter of fact, and as these scriptures which I have read, and many other scriptures, indicate, we existed before we came here and belonged to a great family of spirits in heaven. We speak of our Father in heaven. Jesus said, When you pray, say, "Our Father which art in heaven." We were his children in spirit, in heaven, and suffice it to say we also have a mother in heaven. There were parents in heaven—parents and children.

THE PURPOSE OF THE CREATION OF THE WORLD

Let me say to you that when the earth was organized and rolled into existence, the Lord had a great and glorious purpose in view, and it was that these sons and daughters in the spirit world should come down to the earth and inhabit it. Now the first great creative act in the beginning of the world indicates the importance of this subject. We read in Genesis 2: 7:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

MAN'S CREATION

What a wonderful, marvelous statement this is. Think, my brethren and sisters, what it signifies! We learn from this passage that man could only develop into a perfect soul by taking a body. Perhaps that passage might be better understood if it were rendered in a little different way but with the same meaning—The Lord God formed man of the dust of the ground and breathed into his nostrils his spirit, and man became a living soul. It is the spirit which is the breath of life. And so man never did develop, and never could have developed into a perfect soul without the body. And thus we begin to get an insight into the purpose of life. The Lord said in one of the revelations to Joseph Smith, the Prophet, section 88:

"And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul."

REDEMPTION THROUGH THE GOSPEL AND THE RESURRECTION

So that we get the impression from these scriptures that when man comes into the world, as we have done, he begins almost from the first to look forward to the redemption of his soul through the resurrection. And how may this redemption be accomplished? The answer has a bearing directly upon the object and purpose of life. Surely no man can be redeemed except he will obey the commandments of God. I take it that redemption means that we are redeemed from sickness, disease, trouble, sorrow and sin; and that can only be brought about through obedience, as I said, to the commandments of God. These commandments of the Almighty are set forth in the gospel of Jesus Christ, and if men reject the gospel how can they hope to come into the Church and kingdom of God, and be saved and redeemed?

You will remember doubtless the conversation between Nicodemus and the Savior, when Nicodemus came to him privately by night, in order possibly to get further light and information. He confessed that he knew the Savior was a prophet because of the great works he had done. The Savior made what might seem to be a peculiar answer. He said: "Except a man be born again, he cannot see the Kingdom of God." That was very confusing to Nicodemus. He could not

comprehend such a statement. He wondered how it might be. Could a man return to the spirit world and then be born again? In answer the Savior said, amplifying his first statement: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

Now, brethren and sisters, a rejection of the gospel is a bar, an absolute bar, against any man or woman entering into the kingdom of God.

The importance of the body, and we have been emphasizing that thought very considerably, is greatly emphasized by another revelation given to the Prophet Joseph Smith, section 93:

THE PURPOSE OF MAN'S LIFE

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

Now you see how directly this passage refers to the object of life, the very purpose of life. In securing a body, we are at once put upon the line of progress that leads to exaltation and glory. We could not do this in our spirit state, but the opportunity is before us here, because the Lord tells us that the body of man is composed of element, that spirit and element inseparably connected receiveth a fulness of joy, or a fulness of happiness. Happiness is the very thing that this writer is dealing with, and that is how it is to be obtained.

THE WONDERFUL BEAUTY OF THE GOSPEL OF CHRIST

How beautiful, how wonderful, is the gospel of Jesus Christ! What marvelous light is thrown upon our lives in mortality through the scriptures that we have. The question might be asked: How is it that philosophers and wise men, many of them, reject this light, reject the principles of the gospel? The answer is: Because they are not spiritually minded. These things can only be comprehended and fully understood by the Spirit of God, and not otherwise. And so vital is this question, so important to our welfare and happiness, that the Savior delivered this tremendous charge to his apostles after the crucifixion; he said to them: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned, which means the same. So that those who turn away from the light and who reject the gospel, be they the learned or the unlearned, men or women, they are under condemnation, and, of course, will not attain to a fulness of happiness, to complete and perfect joy. Their wings, so to speak, will be clipped and they will come short. Now is it any

wonder, my brethren and sisters, that the Church of Jesus Christ of Latter-day Saints, in which is to be found the gospel in its fulness, should send it message to the ends of the earth by our elders?

OUR DUTY TO CARRY THE GOSPEL MESSAGE TO THE WORLD

It seems to me that it is our bounden duty, that the responsibility which was placed upon the apostles in early days rests now also upon the apostles of latter days and also upon the elders of Israel, to carry this message to the world; and as we have received the light freely, we are to give it to others freely. We cannot escape the responsibility.

Standing before you this afternoon, I solemnly testify that this work in which we are engaged is the Church and kingdom of God, that Jesus is the Christ, that Joseph Smith was and is his Prophet, and the instrument in the hands of God in founding his Church upon the earth in these latter days. This is my testimony, and I rejoice in it. I glorify the Lord, and I am striving, and I hope to be able, to live the religion which has come to me, which is so perfect in all of its principles, and in the organization of the Church. Brethren and sisters, the Lord in heaven bless you and sustain you and strengthen you for your duties, and guide you continually, is my prayer in the name of Jesus Christ, Amen.

ELDER MELVIN J. BALLARD

I desire to read a portion of the 86th section of the Doctrine and Covenants, the same being a communication from the Lord Jesus Christ to the Prophet Joseph Smith,—and the address is made to all the Saints and elders of the Church.

PROMISES TO BE FULFILLED IN OUR DAY

The Lord admonishes the Latter-day Saints to have faith and confidence in the former promises made by the prophets of old, and gives us an assurance that we are living in a day when these great and precious promises are to be fulfilled; and the language which I now quote is as follows:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

"Therefore your life and the Priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a savior unto my people Israel. The Lord hath said it."

How great and wonderful is this promise, that through this

Church and this Priesthood shall be restored ultimately all that has been predicted and prophesied of concerning the great things God would do for men; and that these things are to be fulfilled and realized in our time. The Latter-day Saints are a people with a mission and a destiny, and we have not forgotten, I am sure, by the presence of this vast assembly, that we are still pursuing our destiny. We did not aspire to it, the Lord appointed it unto us, and the fulfilment of these promises surely can be and shall be realized in the Lord's own due time, and through his providing.

THE PEOPLE, PLACE AND PLAN IN THE ACCOMPLISHMENT
OF THESE PROMISES

Three things seem to me to be essential in the accomplishment of these wonderful promises: The Lord must have the right kind of people to do his work; he must have them in the right place, and they must have the right plan. I said the Latter-day Saints are a people with a mission, they are entitled to that mission.

THE DESCENDANTS OF JOSEPH THE RIGHT PEOPLE OF PROMISE

I was thrilled not long ago when I read an article appearing in one of our national magazines. The author was discussing the question: "Are the Jews the Chosen People of God?" He denied them the right to claim for themselves and their posterity all the blessings pronounced upon all the sons of Jacob, but limited their blessings to their own particular line—the tribe of Judah. After tracing the history of the Jews and the several tribes of Israel the author concludes: "If we could find in the earth somewhere today the descendants of Joseph, we would find the chosen people of God," because the blessings of Joseph were so much greater than the blessings of his brethren that you will recall they despised him and were jealous of his blessings, and sold him into Egypt; but the Lord was with him and raised him up and made him mighty to become the deliverer of his father's household. I say, when I read that statement my soul thrilled with a new sensation of gratitude to God that I live to see the day when Joseph's children are being gathered again, and realize that the Latter-day Saints are of Joseph, children of his favored son, Ephraim, gathered "one of a city and two of a family," a few from the midst of the nations of the earth, whither they have been scattered, and brought to the land of Zion. The Lord has selected and picked them. They were chosen spirits before they were born. He knew them in the spirit world. He held them in reserve to come forth at the right time.

GOD HAS GATHERED THEM TO THE RIGHT PLACE

He has brought them to the right place. Joseph's blessings were to obtain above the blessings of his progenitors, even to the utmost bounds of the everlasting hills. It is no chance circumstance that we are here. Notwithstanding all the drivings, the sorrows and distresses,

at Nauvoo and Missouri, the difficulties in gathering the Saints from the Old World—these were but God's providences in gathering his people to the right place.

I was deeply impressed with the statement made not long since by a man who has been gathering statistics of an eminent character, wherein he calls attention to the fact that while the United States is but seven percent of the world's land, and has but six percent of the world's population, nearly one-half of the world's natural wealth is in the United States of America. This surely is a choice land above all other lands. And then, as I thought of our habitations in these mountains, I feel a confidence in the statement that taking a survey two hundred miles from this city in either direction, and circumscribing a district within that radius, there may be found more natural wealth than in any other like territory in any other portion of this choice land. We are not only in the right nation, we are in the right part of that nation.

I used to think about it while laboring as a missionary in the Northwest, for there was some thought, evidently, in the mind of the Prophet at one time that he might go to the northwest country, for he offered the services of the Latter-day Saint men to man the military posts along the old Oregon Trail. He said, "we can render this service cheaper than any one else since we expect to be in that country when we have concluded our service for the government." But the measure was defeated. You remember the discussion brought out the statement of Daniel Webster to this effect: "What do we want with this vast wilderness of shifting sands and cactus, prairie dogs, etc." He said he would not vote one dollar from the public treasury to bring the Pacific Coast one mile nearer Boston than it was at that time. And another senator said in the same discussion that he would not give a pinch of snuff for all the Rocky mountain country. And yet it was through the inspiration of the Almighty that the Prophet Joseph Smith, almost at that time, said that the Saints would continue to suffer and be driven to these mountains, and many should live to see them become a mighty people. God's providence has been over the gathering of the Latter-day Saints to this place. This is yet the place for the Latter-day Saints.

HOW TO SECURE A PERMANENCY IN THE RIGHT PLACE

A very significant thing is that as you read the history of the past, the peoples who have survived have been the owners of the soil and the tillers of the land, and the keepers of flocks. By natural inclination it is the occupation of the majority of the Latter-day Saints; indeed, it was the natural occupation of the majority of the children of Israel in ancient times, to be the tillers of the soil and the keepers of flocks. While you Latter-day Saint brethren on the farms have had a trying time, be ye patient and do not desert the very foundation of our independence in this country—the farm. Better days for you will

come if you can weather the storm, and you will preserve not only for yourselves but for the Church a permanency that is essential in working out this great problem. We are in the right place, and yet while this vast wealth may be here it is not easily accessible and can only be had with much labor, much patience and persistence. I doubt if there is another section in all the world that would call forth more physical strength, greater faith, patience and endurance, with a long-range vision of waiting and laboring to reach the destiny, than in these Rocky mountains. Lofty mountains, an inspiration! Clear streams of water, health-giving! Pure air, every setting is here to develop the finest physical race that has ever graced this footstool of God. The Lord brought the Latter-day Saints to the right place, and we are engaged in the right business to make us the kind of people the Lord wants us to be.

THE RIGHT PLAN REVEALED TO GATHERED JOSEPH

And then we have the plan revealed, as you heard this morning from our President, by the visitation of no less a personage than the Lord Jesus Christ himself. It is his plan, and it contemplates a solution of every problem that now vexes this distressed world. The Lord saw the needs of this hour, 1924, more than a hundred years ago, and he provided for it a plan, and those who follow it shall survive, and those who do not accept the plan shall be shaken; for this is a time when all that can be shaken will be shaken, and that shall stand which God has planned. I said that the plan contemplates a solution of all the problems that now vex us, and I am thinking of political problems. I thought of it this morning as one of the brethren was speaking. I shall not be surprised if this shall be the last national campaign that we shall conduct in this country with the two great parties that have so long obtained here, arrayed one against the other. I tell you that the day is coming that the Prophet Joseph Smith predicted, when the Constitution shall be in peril, when it shall be necessary for the men of all parties who stand for the Constitution and law and order, to stand together, or this thing that we hold so sacred and dear, that our fathers established, cannot be preserved. Now the Latter-day Saints, by reason of the fact that they have been taught that God established the Constitution of the United States, adhere to it as earnestly and devotedly as to any other of our principles of faith and belief. By reason of the training we have received we are on the side of the Constitution, on the side of law, on the side of order. In the training and discipline that has come to us in the keeping of the Word of Wisdom, in the payment of our tithes and offerings, God was but preparing us to meet the emergencies of this hour. It is his plan, and we shall succeed if we adhere to it being led successfully through all the difficulties; and directed safely to that goal and haven, our natural heritage, the realization of all these sacred promises that have been made by all the prophets since the world began.

HOWEVER WE MUST ADHERE TO OUR STANDARDS

I tell you Latter-day Saints, however, that we need to adhere to our standards as never before in the history of this Church, because sin is rampant. Self-indulgence is the key word of the hour in the world, and I confess that I tremble and fear when I see the things that men boast of as the evidence of our high civilization, being really the very things that brought the ruin and the destruction of empires that have long since perished. I say it is a time when we need to adhere to our standards, to protect ourselves against the waves of sin and immorality that shall come in from the world. And yet I have no fear, if we shall be true to his plan for in it is our redemption and our salvation.

WE HAVE AN INSPIRED INTERPRETER FOR THE PLAN

I am grateful that we not only have the plan, but we have an inspired consulting engineer, an inspired man who can and does receive from time to time, the word of the Lord for this people in interpreting that plan, so that we never come to difficulties in understanding the plan. If we are in doubt, we know where to go, and we do receive the continual inspiration of the Lord for the government and guidance of his people. Behold, the plan is unfolding under the guidance of God's inspired servants. And each hour shall find God's provision adequate for that hour's need, if this people shall only listen to the voice of the servants of the Lord, whom he has appointed to lead and guide and interpret his plan and purpose. Through obedience I am as sure as that I live that we shall see realized and fulfilled all of these wonderful things that the Lord has promised shall come. Though exiled, as many have been, driven from their homes, and much like Joseph, if not sold into Egypt, banished into the wilderness where it was thought they might perish, yet that which happened to Joseph shall yet happen to his Saints in latter days. Into the place God has led us, under the training he has given us, under the plan he has provided, he is preparing this people to become the saviors of the whole house of Israel, not to feed them physical bread, but the bread of life, that will be more essential and necessary for the world's salvation and preservation than any other kind of bread. These things I am as sure as that I live shall come.

LET US KEEP THE GREAT VISION BEFORE US

I pray God to bless us, that we shall keep the vision of it before us and be working towards it, and see in the practical things that we have been given in each of these commandments the Lord has revealed for the government and guidance of our own lives. It is after all a bigger thing than merely yielding obedience to the Lord's wishes; for he must have had an object, and that object is to fit and prepare us to meet the emergencies of this hour, to succeed in weathering the

storms, and to come through—the salt of the earth, the light of the world! The power to do it is here—not only the plan, but the power and right to execute it in the bestowal upon men of the holy Priesthood.

God bless the Priesthood and his Church for the comfort and salvation of all flesh. May God speed the day that we shall be prepared to take those steps. The Lord is waiting for this people, and for the world to bring to pass his righteous purposes, and if we shall prepare ourselves, he is ready and willing to lead us to our glorious destiny! May he grant it unto us who now live, if not in our day, in the day of our children, or our children's children—but it shall come; whether to me, whether to you, I cannot say, but it will come to those who are true to the truth! Many may fall away, lose the faith, but those who stand true and faithful shall be victorious, and they shall be the recipients of all these great things. God speed that day I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

When Abraham Lincoln was a child, residing in the wilds of Kentucky, his prayer was: "Lord, bless father, bless mother, bless sister, bless everybody. Teach me to read, and write. Watch over Honey and make him a good dog, and, Lord, keep us all from being lost in the wilderness."

Lincoln himself, brought up under much the same circumstances as Joseph Smith the Prophet, so far as living in the wilderness was concerned, tells us that in his boyhood days there were many bears and other wild animals in the woods. No doubt he knew of his grandfather having met his death by an arrow shot by an Indian in ambush, and how his father, Thomas Lincoln, had avenged the death of his father.

It is something to have a laudable ambition to learn to read and write; but it was of the last verse, in the child's prayer, that I was going to speak—guidance in the wilderness, not only in the literal wilderness, in the woods, but also in other wildernesses in life that we encounter. The children of Israel received guidance in the wilderness, and they needed it, for we learn that although they might have dry passage across the Red Sea, although they might be guided by the pillar of cloud by day, and a pillar of fire by night, and have their thirst quenched by the water which flowed from the rock, at the touch of Moses' rod; although they might be fed on manna, yet they were ready to engage in idol worship, framing the golden calf in imitation of Egyptian idolatry. Miriam, the sister of Moses, was outside of the camp of Israel seven days before she was cleansed of the leprosy which she brought upon herself by rebellion against her great law-giving

brother Moses, and ten of the chosen twelve who went down to spy out the land of promise were unworthy to live, notwithstanding their training in the wilderness. The Lord has been very good to those whom he has sent into the wilderness. Abraham, who was called from Ur, of the Chaldees, into a new land, was promised blessings and received them just as his posterity were promised blessings—blessings to Jacob, meaning, I suppose, his posterity whom the Lord found in the wilderness and led in the wilderness, and guided, and who were precious to him as the apple of his eye, so the scriptures inform us.

And then there was the guidance of modern Israel in their wanderings in the wilderness. And it isn't a bad training, these wilderness-instructing experiences that men may have, that the Latter-day Saints have had—guidance as they passed from the Missouri river to Utah, guidance no doubt to the citizen soldiers called the "Mormon" Battalion in their march through the wilderness, an event being celebrated by the State of Utah just now in the erection of a suitable monument, to cost some two hundred thousand dollars to properly commemorate the march in the wilderness and the behavior of these men upon that march.

But as I said, it is not particularly of the guidance in the wilderness, the physical wilderness, that I wish to speak, although that is of importance, and we have experienced much of it, as indicated by the maps prepared by the Smithsonian Institute and exhibited in the northwest, showing the trail-blazing done by the Latter-day Saints from New York to Oregon, and also to Southern California.

There are other wildernesses, as indicated by the remarks of the brethren this morning. We have the commercial wilderness, the financial wilderness, that men are groping in, and need guidance in, for them to devise ways and means that are honorable in the sight of all men for the support and education of their families. There is the intellectual wilderness in which there is danger of men losing their bearings. When I think of Abraham Lincoln having all together only twelve months of schooling, and that scattered over a period of nine years, and then of what a wonderful English scholar and philosopher he became, I think it is a reproach to some of the present generation who have such splendid opportunities for education and who make so little use of them. It takes our young people sometimes some months, or some years, to get their bearings again after they have gone through the education which is given to them by the current system of education that prevails in our land. If our educational system is what it should be, and our home training is what it should be, how comes it then that there is such lawlessness in the United States? Some one professing a knowledge of the statistics upon the subject has designated the United States as one of the most lawless nations in the world. If we can rear such characters as the prophet Joseph Smith and his brother Hyrum, and Abraham Lincoln, who was born only a little over three years after the prophet was born, by proper religious instruction in the

home and by divine guidance, then we may well pay greater attention to the things which will produce such men.

I think it was a great slander upon Abraham Lincoln when his partner published that Lincoln was an infidel. I think nothing could be farther from the truth. In a large work entitled *The Soul of Abraham Lincoln*, written by one who carefully considered the subject, proof is given that Abraham Lincoln was of a strongly religious nature. His own words as quoted by one of his biographers, Mr. Holland, are as follows:

"I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place, a work for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right; for Christ teaches it, and Christ is God."

If we would have the sort of a world that the author would have, who was quoted by Brother Widtsoe this morning—a dose of atheism—we would have the sort of a world pictured by Carlyle in one of his chapters entitled, "The Everlasting No," in which he uses this language:

"Thus has the bewildered wanderer to stand, as so many have done, shouting question after question into the sibyl cave of destiny and receive no answer back but an echo. It is all a grim desert, this once fair world of his, wherein is heard only the howl of wild beasts, or the shriek of despairing, hate-filled men; and no pillar of cloud by day and no pillar of fire by night any longer guides the pilgrim * * * The whole world is like thee, sold to unbelief, their old temples of the Godhead which for long has not been rainproof, crumble down, and we ask now, 'Where is the Godhead? Our eyes never see him.'"

A doubt-filled world is the picture given, where no faith exists and where atheism prevails.

The explanation of attributing infidelity to Lincoln is given by the author of the book, *The Soul of Abraham Lincoln*. He suggests that it was the contention of the different denominations, many of which were mentioned this morning by Elder Whitney, that may have distracted Abraham Lincoln, just as we know at about the same time it distracted the Prophet Joseph Smith and led him to prayer and to the truth.

I am very grateful to the Lord for his guidance to the pioneers in their wanderings in the wilderness, and in their settlements in the valley, and that the great landmarks have been given to us for our educational system, and for our theological learning and religious training. We are in the happy position of being able to sail between the two extremes of the fundamentalist and the modernist, being able to sail between Scylla and Charybdis, so to speak, without striking the rock on the one hand, or being drawn into the whirlpool on the other.

May the Lord bless us and help us to appreciate all that the restoration of the gospel means to us, and all that the guidance by the

Priesthood has meant to us and to our fathers, and will mean to our posterity, is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER REED SMOOT

"I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me,
I tremble to know that for me he was crucified,
That for me, a sinner, he suffered, he bled and died.

"I marvel that he would descend from his throne divine,
To rescue a soul so rebellious and proud as mine;
That he should extend his great love unto such as I,
Sufficient to own, to redeem and to justify.

"I think of his hands, pierced and bleeding to pay the debt;
Such mercy, such love and devotion, can I forget?
No, no, I will praise and adore at the mercy-seat,
Until at the glorified throne I kneel at his feet.

"Oh, it is wonderful that he should care for me,
Enough to die for me!
Oh, it is wonderful, wonderful to me!"

Last Wednesday morning I had the great pleasure of speaking to the temple workers, and this song was sung by two of the sisters. Perhaps it was the surroundings, perhaps it was the sweet voices, but I never before heard it when it impressed me so; and I thought to myself how wonderful! how wonderful! And that expression may be made by any member of this Church when contemplating the work of God, beginning with the creation of the world, for it was wonderful. The great plan of the Father, the plan of life and death is all wonderful; and it seems to me that a man must have lost all devotion, all respect for power on earth or in heaven when he takes the position that there is no God, that we come to this earth by chance, that the earth was created by chance, and then that we are here the same as any other life, be it plant or animal. I cannot understand any man whose thoughts run in that channel.

Then how wonderful is the regulation of the universe, causing the seasons to come and go. Mankind can depend upon them, but man has no influence over them; all is directed by a higher Power.

I often think of the organization of the Church; how wonderful it is! It was referred to this morning as being compared with the great German army, when Germany had an army. There is no such comparison, for one is of man, the other of God. One was organized for destruction of life, the other organized for the salvation of men's souls. I feel grateful, my brethren and sisters, for the plan of life and salvation. I never forget to thank my heavenly Father that I was born a member of the Church. I never forget to thank him that that birth came through a mother and a father who have acknowledged him as

the King of kings and Lord of lords, and had a testimony that "Mormonism," if you please, is his divine Church. I never forget to thank him that I was born under the holy covenant, and I know as I know I live, it has had a great influence upon me in my every walk of life. I care not what it may be, business of any name or nature, things pertaining to the gospel of Jesus Christ, I acknowledge to my heavenly Father that I have been benefited more perhaps than I am entitled to by having been born under the everlasting covenant.

What a wonderful thing is this government of ours! How blessed are we that we live under a form of government such as ours. I am one who believes that there is no other form of government in all the world in which "Mormonism," so-called, could have been established. The religious liberties granted are necessary for the people to live the gospel of Jesus Christ in its fulness. It required just such a form of government as ours. And when I see, as I think I see, the least move upon the part of men claiming to be citizens of this government to destroy the very foundations upon which it stands, to cut from the Constitution of the United States, that which gives and is the bulwark of our liberty, I feel that every man and every woman should lift their voices, if necessary cry aloud, against any such action upon the part of any clique or group of people. I thank God for America. I thank him that I was born under the Stars and Stripes. I thank him for the Constitution of the United States. I thank him for the laws and for the institutions created under the Constitution of the United States; and I shall continue to pray with all the fervor at my command to the overruling God of nations in the world to preserve the Constitution of our country, to preserve our country from those without and from those within: America, the most blessed of all lands in the world.

Brother Ballard just referred to the fact that nearly one-half of all the natural resources of the world are found in our America, held, as I have often said, in the hollow of God's hand for ages, that liberty may be planted here and a free government established, that would be an ensample to all other governments of the earth. When I see that there is the least inclination on the part of any one to destroy even a part of the Constitution of the United States, I shall bitterly oppose it. I have no reference now to the few amendments to the Constitution that have been made, they were incidental to the great document itself, and to the principles upon which it was founded. When it comes to destroying the fundamentals, then action must be taken, and the only action that can be taken, is by the people themselves. Power is in your hands, the power is with the people of the country, and I trust, as I believe with all my soul, that the opposition will never be successful, and the Constitution will remain intact in its fundamentals forever.

My brethren and sisters, of all the blessings that I have received from our heavenly Father, and they are many, and I acknowledge them, there are none so dear to me as the fact that I know that Jesus is

the Christ and that God lives, the fact that I am a member of his Church, that I know it was organized by revelation, that it is a power for good in the world, that if the principles of the gospel were acknowledged and adhered to by the peoples of the world, this world of ours would be a better place for God's children to live in. "Oh, the sweet joy this sentence gives: I know that my Redeemer lives." God bless his work, God bless his people. May our heavenly Father watch over our nation, that it may have a powerful influence with all other nations of the world, making them better places for people to live in. Hasten the day when the gospel shall be preached to all the peoples of the earth. Hasten the day, O Father, when thy work will be understood by the peoples of the world, and the honest in heart, wherever they may be, will acknowledge the truth of the same. God grant it, I ask in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

If we can say that during this conference the principle of man's pre-existence has been established by scriptural proof, we can also say that the principle of the fatherhood of God and the brotherhood of man has been proved.

THE GOSPEL OF CHRIST ORIGINATED IN HEAVEN

Understanding the true relationship of man to his Maker, we are better able to appreciate the scriptural reference to the love the Father has for his children. We read that, "God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this scripture we learn that God so loved his children that he made provision for their salvation. This is the end our Father has in view. All else is but a means to this end. The Prophet Joseph Smith has left of record this statement, "At the first organization in heaven, we were all present and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it." The truth of his statement is fully sustained by scriptural proof. It is clear that the gospel of Jesus Christ had its origin in heaven before the world was. "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

THE RESTORATION OF THE GOSPEL

The gospel has been upon the earth at different periods of the world's history. After the death of the Savior and his disciples there was a general departure from the truth, so that when Joseph Smith had his vision of the Father and the Son, he was told that the churches were all wrong and that he should join none of them. He was

informed by an angel from heaven that God had a work for him to do, and that his name should be had for good and evil among all nations. By the gift and power of God unto him, Joseph Smith has given unto the world the Book of Mormon which gives an account of the former inhabitants of this American continent, and contains the fulness of the everlasting gospel as given by the Savior to the ancient inhabitants. Other angels appeared to him and conferred upon him the Priesthood, with power and authority to establish the Church of Jesus Christ upon the earth, and to preach the gospel in all the world, administering the ordinances of salvation to those who are prepared to receive them. Thus the gospel of the Lord Jesus Christ has been restored to earth in these last days, line upon line, and precept upon precept, in fulfillment of the holy scriptures, with authority, keys, powers, gifts and blessings, the same as were in the primitive Church.

OUR RESPONSIBILITY TO PREACH THE GOSPEL

It is our responsibility to preach this gospel of the kingdom in all the world for a witness unto all nations before the end shall come. It is the responsibility of the world to accept the message which we have for them. To them it becomes as a savor of life unto life or of death unto death. On this point I will read to you from the Book of Mormon as follows:

"Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken."—I Nephi 14:6, 7.

MANY LACK COURAGE TO JOIN THE CHURCH

There are thousands of people within the stakes of Zion, and in the world, who have become convinced of the truth of "Mormonism" but who, for one cause or another, have not become members of the Church.

A short time ago, I heard of a man joining the Church who had lived among our people for nearly forty years. He stated to some of his friends that he had for many years been a "Mormon" at heart. When asked why he had not earlier joined the Church, his reply was that he lacked the courage. This represents a class of which there are many. Some who believe do not join because of the cost, others because of what people would think and say, and still others because the standards of the Church are too high.

Some years ago while in England I was visiting a family of Saints, and an elderly sister was telling me how she, and her husband recently deceased, had, during his life time, entertained a great

many Latter-day Saint missionaries. I asked how she accounted for the fact that under such circumstances her husband had never joined the Church. Her reply was that he had never been invited to join. I wonder if there are those among us who are Latter-day Saints at heart but are waiting for an invitation to become members. We invite all men to repent and yield obedience unto the laws and ordinances of the gospel that the atoning blood of our Savior may wash them clean and prepare them for salvation.

QUALIFICATIONS FOR BECOMING A MEMBER OF THE CHURCH

As qualifications for baptism into the Church, I will read to you a paragraph from the Doctrine and Covenants as follows:

"And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into the Church."

The gospel is the law of life as lived by the Savior. It made him what he was and is, and it is designed to make us like him and to save us with him. It is the highest possible standard of life—the straight gate and the narrow way.

When the rich young man came to the Savior and asked what good thing he might do that he might have eternal life, he was told to go sell what he had, and give to the poor, and come follow him of whom it was said that he had nowhere to lay his head. We are told that the rich man went away sorrowful; and the Savior said: "A rich man shall hardly enter into the kingdom of heaven." On another occasion the Savior made use of this expression: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Those who embrace the gospel have as their object the obtaining of eternal life, which is the greatest gift of God to man. No sacrifice should be considered too great in order to attain eternal life, and there is no other way to obtain it.

THE SPEAKER'S TESTIMONY

As a witness for the Lord, I testify that God the eternal Father lives, an immortal and glorified being, after whose image and likeness man is created and made, male and female, being born sons and daughters of God. He is a being having a body of flesh and bones and spirit. He has created all things through his Son Jesus Christ. The earth is his, and the fulness thereof, and all blessings, spiritual and temporal, come from him.

I also testify that Jesus Christ is the Son of God the eternal

Father, that he is the first born of the Father in the spirit, and the Only Begotten of the Father in the flesh, that he is the Savior and Redeemer of the world, that he was scourged and crucified, and that he died and was resurrected and ascended to heaven where he sits upon the throne of the Father at his right hand in glory. I know that my Redeemer lives.

I bear testimony also that I do know that Joseph Smith, the founder of this work, was a divinely inspired prophet of God, and that those who have succeeded to the Presidency of this Church, each in his time, has been inspired of the Lord for his particular work and responsibility; that President Heber J. Grant, no less than his predecessors, is inspired of the Lord, and under his presidency the work is prospering and is becoming more and more a marvel and a wonder to the world. It is the work of God and not the work of man, and no power can stay its progress. The purposes of the Almighty will be accomplished, and all who will, shall be saved, and all honor be to the Father through his son Jesus Christ, our Lord and Redeemer. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I hope I may enjoy the favor of the Lord while I stand before you here this day. I rejoice in the testimony of the gospel that has been restored to the earth through the instrumentality of the Prophet Joseph Smith.

When Nephi, one of the ancient prophets, began his historical record he used these words by way of introduction: "Having been born of goodly parents," and thereby he made it plain that he honored his parents—his father and his mother. He deemed it a blessing to him that he had thus been favorably born into this world. And I wonder how far the sons and daughters of Zion appreciate the wonderful advantage that has come to them by having been born of goodly parents.

In the Young Men's and Young Ladies' Mutual Improvement Association they have adopted as their slogan for this year the commandment: "Honor thy father and thy mother." To what extent are the children of the Latter-day Saints obeying that commandment, that commandment which God wrote with his own finger upon the tablets of stone, and which was delivered by the prophet Moses unto the children of Israel, the descendants of Jacob, the son of Isaac who was the son of Abraham—the children of Israel, whom God loved and designated as his very own, the chosen people of God? We, who have embraced the gospel of the Lord Jesus Christ are the children of Abraham. What a splendid heritage and advantage it is to come through that noble lineage.

How do we know that we are of Israel? It is the blood of Israel that recognizes the voice of the true Shepherd: "My sheep hear my voice and follow after me but a stranger they will not follow," said the Savior of old. It has been declared by the Prophets of God, it has been sealed upon our heads by the patriarchs when we received our patriarchal blessings. Our lineage has been declared by the inspiration of the Lord to his servants the Patriarchs, and that we have believed in the gospel is further evidence of that fact. Why should the believers come through that lineage? I believe with all my soul that in our pre-existent state we were chosen to come through that lineage because of our fidelity in the world before this one, in our first estate, and the advantages that have come to us, who have accepted the word of the Lord and who have received the testimony of the truth of the gospel of the Lord Jesus Christ, have come to us because of our fidelity and faithfulness to the will of God before the foundations of this earth were laid. Abraham was among the great and mighty ones in that primeval day, when the great plan of life and salvation was first proclaimed to the children of God, the day that we read about in the scriptures, "when the stars sang together, and all the sons of God shouted for joy."

It is to that day that I now refer, when Abraham was known to God as one of the great and noble ones; and when he came upon the earth the Lord still loved him and gave him a marvelous promise, and told him that through him and his seed all the nations of the earth should be blessed. We now live in a day when the descendants of that great patriarch are being gathered into the fold of Christ. We belong to one of the branches of that great family. Abraham had a son who was a son of promise, Isaac. Isaac had a son whom they called Jacob, and Jacob's name was changed to Israel, and from him came the twelve tribes of Israel. One of these tribes was the tribe of Joseph. It is through this lineage that the Latter-day Saints have come. Do we appreciate the wonderful privilege that comes to us by having been born of these goodly parents, that we have inherited from them that faith that enables us to accept the gospel of the Lord Jesus Christ? No matter to what extent that posterity may have been scattered throughout the nations of the earth, it is through this lineage that the truth shall be accepted and preserved and heralded in the earth. It has been through that lineage that the scriptures have been handed down from generation to generation, that the knowledge of the true and living God has been preserved among mankind, and it is through that lineage that the gospel of the Lord Jesus Christ shall be promulgated among all the nations of the earth, and every nation, kindred, tongue and people shall be blessed through the seed of Abraham in fulfilment of the promise that was made by God unto that great man. I hope it will not sound egotistical if I declare, in the language of the poet, that indeed

"We are the true-born sons of Ephraim,
Who, with us, that can compare?
We are of the royal house of Joseph,
That bright and glorious morning star."

This is our declaration, and we have been sounding it for many years past. It is written in our very souls. The House of Israel is being gathered from the nations of the earth, and we, being the children of Abraham, have a wonderful obligation resting upon us to see that all nations are blessed through our being and coming of these goodly parents. It should, however, be remembered that God is no respecter of persons and therefore the gospel must be preached to every creature and those that believe and obey it shall be saved and furthermore those who reject it, even though they may be of Israel's blood, will surely have to take the consequences.

I rejoice today that I have been born of goodly parents, that I have been born under the new and everlasting covenant. I rejoice in the work that is being accomplished by the Latter-day Saints in the building of these great temples wherein work may be performed for the living and for the dead; and while I remember those who immediately are responsible for my birth upon this earth, my heart goes back throughout the generations that have passed, and gone, until I connect and link myself up with the great household of God through Abraham his servant, and I believe with all my soul that there must be a welding link between each of us and those that have gone before until we shall indeed become members of that wonderful family that was chosen in that primeval day to come through his lineage, through the lineage of Abraham, Isaac and Jacob. This is the heritage of the Latter-day Saints, and our destiny is to fulfil these obligations, to carry the gospel to all the inhabitants of the earth, that they may hear the truth, and that the honest in heart among every nation shall be gathered into the fold of Christ and brought under the new and everlasting covenant which is the gospel of Jesus Christ, and that the family may be united in that welding link that shall connect us, for without them we cannot be saved, and without us neither can they be saved; and it is essential that this work shall go on. For what man or what woman would rejoice or be happy if he could not be associated with his own kindred? What man or what woman would feel that he was enjoying a blessing in the world to come if it were not in the association of his father and his mother? What parent could possibly feel that heaven would be heaven to him unless he could be associated there with his own children? What is true of these immediate connections is true of those that have gone on before. Our fathers and our mothers would never be happy nor feel that they could be exalted and saved in the kingdom of God unless they could be associated with their fathers and their mothers. And so it will be until we connect ourselves and reunite in that one great family, the family of God,

united together with that welding link under the new and everlasting covenant.

May we appreciate our heritage and the blessings that have come to us by having been born of these goodly parents, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The audience has no doubt noticed the absence of President Charles W. Penrose. Brother Penrose was taken very sick a little over a week ago, but I am pleased to announce that he is very much better, that he intended to come here today, but we felt it was much better for him to rest today and tomorrow, and we hope that he may be with us on Sunday.

The choir and congregation sang, "Redeemer of Israel, our only delight."

Benediction was pronounced by M. Howard Randall, president of the Morgan stake of Zion.

Conference adjourned until 10 o'clock a. m., Saturday.

SECOND DAY

MORNING SESSION

Promptly at 10 o'clock Saturday, October 4, 1924, President Heber J. Grant opened the meeting by announcing that the congregation would sing, "High on the mountain top."

After singing, Elder William M. Waddoups, President of the Hawaiian Temple, offered the opening prayer.

Eva Aird sang a solo entitled, "The Hour of Hallowed Peace."

ELDER GEORGE ALBERT SMITH

Truly those who are assembled in this house this morning have reason to be grateful for the blessings by which we are surrounded. A more beautiful morning could hardly be desired, and the weather conditions are so delightful, that we must all feel uplifted. The privilege we have of meeting our friends from all parts of the Church is a blessing that I am sure is greatly appreciated.

OUR DUTY TO ASSIST IN PERPETUATING LIBERTY

In this day when strife is everywhere apparent, when there is contention between individuals of various parties, it is pleasing to me as a member of the Church to know that our heavenly Father is interested in us, and in our government. We are fortunate in having our agency. The Lord has blessed each of us with intellect and has offered to direct our thoughts if we will approach him in a proper manner. The mind of man is affected by good and by evil influences, and there are in the world those two powers that have been active from the beginning. Knowing that we may be directed by proper influences as members of this great Church, and as citizens of this wonderful government, surely we will not depart from the advice and counsel of our heavenly Father and follow those teachings that will lead us to destruction. Knowing that the Lord prepared this land that it might be a haven of liberty for those who dwell here, and understanding that he desires a continuation of those conditions that the builders of this republic contended for, we who are members of his Church ought, in every possible way, to assist in perpetuating that liberty that means so much for the children of men.

THE CONSTITUTIONAL LAW OF THE LAND TO BE SUPPORTED

We find in the Doctrine and Covenants that the Lord gave to his people a revelation on August 6, 1833, (Doc. and Cov. 98.) That seems to me has a bearing on conditions as they exist in our country today:

"Verily I say unto you my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks;

"Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

"Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord."

When that revelation was given, our people were being harassed and annoyed by those who did not accept the revelations of the Lord to us, and their lives were made almost intolerable by their fellow citizens, but they claimed the blessings of our heavenly Father, and in this revelation he assured them that their prayers had been answered, and that the fulfilment of his promise to them for their faithfulness would be certain. They at that time were living at Kirtland, Ohio, where the first temple was erected in this dispensation, to the glory of our heavenly Father. He said to them regarding the laws of the land:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this cometh of evil."

In other words, if we fail to sustain the constitutional law of the land we have transgressed the will of our heavenly Father.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

WE SHOULD NOT BE LED ASTRAY BY FALLACIES

In these days of confusion, when the Constitution of our country is assailed, by those who have no understanding of the purpose of God regarding this great country, it behooves those who do understand to consider seriously and faithfully, the benefits that will flow to us by honoring and sustaining the government that was reared under the direction of our heavenly Father.

We are a peculiar people in many ways, and in this particularly are we peculiar, in that we believe that the constitution of the United States was inspired by our heavenly Father, and he has told us that he raised up the very men who should frame the Constitution of the United States. Knowing that, we should not be led astray by the

fallacies of individuals whose selfishness inclines them to attack that which our heavenly Father has prepared for the people of this land.

A DECLARATION OF BELIEF REGARDING GOVERNMENTS AND
LAWS IN GENERAL

In a very early day in the Church our people promulgated their attitude with reference to the law of the land and the purpose of government. I believe I will take time this morning to read it to you. It is found in the Doc. and Cov., sec. 134; and in the *History of the Church*, Vol. 2, p. 247:

"A declaration of belief regarding governments and laws in general, adopted by a unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835, with the following preamble: That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same."

And this is what our people subscribed to in conference assembled:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the conscience of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are

bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

NO ONE A GOOD MEMBER OF THE CHURCH WHO REFUSES
TO SUSTAIN THE LAW OF THE LAND

I felt that on this occasion, and at this time, when there is so much unrest in our land, that I would like to read to you what our people conceived to be their duty to the government under which they lived. We still believe that there is only one way whereby we may enjoy peace and happiness, and that is by observing the constitutional law of our land, and by sustaining that constitutional law that was inspired by our heavenly Father at the inception of this great government. There are those who are misguided in the belief that they may organize groups and take into their own hands the punishment of those who have differed from them in their ideas of religion or government. We may well understand that men who do that come

in conflict with the orderly system that our heavenly Father has decreed should govern the children of men. So, as Latter-day Saints in these times of unrest we may know that no man is a faithful member of this Church, in good standing, who refuses to sustain the law of the land, and who lends himself in any way to break down that organized system of laws that has been prepared for the good of the community. The Lord directs that we seek after good men and great men, and that we pray for and sustain them in order that the laws that are enacted for our government may be such as he would be pleased to indorse. This people may go on exercising a power for the blessing of the children of men in this land that will be felt from shore to shore, and from border line to border line. I am grateful that I belong to a Church that has been directed by our heavenly Father to observe the constitutional law of the land. I am grateful that those men who have led this Church have been inspired by the Lord to teach obedience to law. I am thankful that on the eve of a great election, when we are to choose those who will preside over the destinies of the nation and the states, that we have the word of our heavenly Father that we should select good men, and honorable men, and that the franchise that we are blessed with shall be exercised in the interest of orderly government, and in the interest of the perpetuation of a system of laws that shall continue peace and contentment and satisfaction to all who dwell in this land.

THANKFUL FOR THE BLESSINGS OF LIBERTY

This is God's work that we are identified with. He has established his Church in this latter day. He has blessed us with the opportunity to seek him in prayer, and, if we are humble, he will lead us to do those things that will make for righteousness and for contentment in life. Today, let us feel as we go from this delightful conference that we will draw near unto the Lord, that we will honor him and honor the Government that he has prepared for us, under which we live and in which he have part in protecting.

This Church is our Father's work. It is the advocate of the gospel of Jesus Christ, and this government is established by the will of Jesus Christ and is a part of his plan whereby men may enjoy liberty and freedom, and where all faiths and beliefs and doctrines may enjoy liberty and be amenable to the law of the land; and where no group of individuals may array themselves against the rights and privileges of their fellows. I thank my Father in heaven for the knowledge that he loves liberty. I thank him for the blessings that he has given to us of peace and happiness in these everlasting hills. I am grateful for my companionship with men and women such as are assembled here today, and such as you represent throughout this great land. That the Lord may help us that we may be worthy of our birthright, that we may live such pure and holy lives that the adversary will have no power

to tempt us, or direct us into evil paths, and that we may listen to the whisperings of that still small voice, to which all good men are entitled, and know that voice when it shall come to us, for it will point us the way of peace and happiness and eternal life, is my prayer, and that God may grant it to us all, in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric of the Church

I have listened with a great deal of pleasure and appreciation to the remarks that have been made yesterday and today. They have been a source of joy to my soul, and I appreciate most sincerely this opportunity of being present to listen to the words of life, of counsel, and of advice that have been given already and will yet be given during this conference.

This vast congregation is unique. It is composed not of delegates whose expenses have been paid by organizations that they might come to attend these sessions, but is made up of Latter-day Saints who of their own free will have assembled in this great building for the purpose of worshipping God and for the purpose of being blessed and inspired by truth and a fuller understanding of the Gospel. They have assembled from places all the way between Canada and Mexico, as far southeast as Georgia, northeast up to New York and vicinity, from Chicago and from such western states as California, and from points as far west as the Hawaiian Islands. They have gathered here for the purpose of listening to words of inspiration and of being encouraged in their holy faith. So, in that respect, this gathering is unique; and I am thankful and glad that I am privileged to be one who is here.

While Brother George Albert Smith was speaking I thought to myself, "What more am I thankful for than those things which he has expressed this morning?" I am thankful, as I believe we all are, for the blessings of the Gospel of Jesus Christ; for the kind and tender mercy of our Father in heaven in giving us the privilege in these latter days of hearing and embracing the truth, as revealed from our heavenly Father to his servant the Prophet Joseph. I am thankful, and I think that we all are thankful, for this goodly land, for this land choice above all other lands, protected by two mighty oceans from Old World hatreds and feuds, this land where there can be developed the highest civilization the world has yet seen. I am thankful that the Lord has so abundantly blessed his people. Though adversity brought that Pioneer band here, he himself placed them in the center of this great country, in the valleys of these great mountain ranges, where wealth and peace and comfort prevail; and how different we find the world to be when we leave these vales and these peaceful towns and villages of the Latter-day Saints, and how glad we are to get back again. I

am thankful that the Lord has reserved this land as the place in which his mighty purposes were to be brought about, that the Gospel was restored in a land where liberty prevails. These happenings were not haphazard; they did not come by chance. The Prophet Nephi saw in vision the very man who would discover this land and prepare the way for the coming of the great stream of the House of Israel into this country, which has been occupied, and is still being occupied and deve'oped, by that mighty race of Israelites scattered as they were years ago, and remaining so until the sound of the Gospel message came to them.

I am thankful, too, for the peace that prevails among us as Latter-day Saints; for the happiness and comfort which abide about us; for the well-fed and well-clothed people; for the comfortable homes and beautiful surroundings of the farms and the property which the Lord has permitted us to acquire that we might use it to his honor and glory. It was with joy, too, that I heard this morning the reading of the statement made by the Prophet Joseph concerning our rights and privileges; and I am thankful that among the fruits of the Gospel is the demonstration that people can live in harmony and in peace. While one Latter-day Saint committing a felony would be one too many, yet there is no community in this world where less crime is committed and where there is less need for courts of justice and order than in the communities where our people are thickly settled. Such are the results of obedience to the Gospel of Jesus Christ, and I am indeed thankful for it.

Another thought concerning the progress and development of the work of God: The Lord has given us the light of the Gospel, and a part of the responsibility of continuing his great work rests upon us. As I said to Bishop Nibley this morning, the Lord has placed upon the Latter-day Saints three great duties. One is that they shall save themselves; another, that they shall warn the world; and the third, that they shall redeem their dead; and nearly all we do in this Church is fundamentally based on one or more of these three propositions.

I have been thinking concerning our personal salvation, the development of our spiritual life, increased devotion to duty in our wards and stakes, the higher and better family life; for after all family life is the basis of all the development of this Church. We are an aggregate of families organized into branches and wards and stakes and missions, and we need development in the home, the basis of all our growth and improvement. I would like to see scripture reading in the homes, and family prayers carefully attended to, that the spirit and idealism of the Gospel of Jesus Christ might be instilled into us in the home, for that is where we will save ourselves and our children. In this Church the Lord has placed the priesthood to act as his agents, that whatever they perform, in righteousness and under the proper direction, will be binding on this earth and in the heavens. This priesthood has been graded into various orders, each with very specific and

well-defined duties, and the Lord called and appointed two of the orders of this priesthood for the very purpose of looking after the home life of the community. The Lord shows this in Section 20, that famous and wonderful revelation given a short time before the Church was organized, and he placed upon the priests and teachers these duties:

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament,

"And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. * * *

"The teacher's duty is to watch over the church always, and be with and strengthen them:

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, back-biting, nor evil speaking;

"And see that the church meet together often, and also see that all members do their duty."

The Lord did not intend that it should be left entirely with the priests and teachers. In section 107, he says:

"High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member."

So, it is plain that the Lord has placed some responsibility upon every Latter-day Saint holding the Priesthood, and one of the greatest of these responsibilities I have just mentioned, that of developing the spiritual life of the Latter-day Saints; and it is a privilege to be called by the bishopric of a ward to labor in the ministry over a few families, to visit with them, to teach them, as the Lord says, and to be their counselors. It is an opportunity that comes to but few. It is the only organization in the Church by which the Lord has provided that those laboring in it shall go into the homes and teach the Saints their duties. I believe, my brethren and sisters, that we should take seriously our duties in this respect, feeling the weight of responsibility and realizing that the spiritual development of this Church, the upbuilding of family life, and the guiding and training of the youth of Zion depend so largely on the twenty thousand men and boys who are laboring in the ministry as Ward Teachers.

I believe the time has come when the young men called to hold the offices of priest and teacher should accompany older men, and I believe that these older men should be responsible for the spiritual training of the boys placed in their charge. This reminds me of the incident I have heard our President tell concerning that rugged Scotchman, Hamilton G. Park, a man whom I loved and revered, for I lived in the same stake as did he and learned to know and appreciate him. President Grant was called to labor as a teacher with Brother Park, and the President has often told of the times they have gone visiting together to the homes of the Saints in the Twelfth-Thirteenth ward, of the inspiration and encouragement he has received from that staunch Latter-day Saint who never deviated from his duty, Hamilton G. Park.

That same opportunity of helping to train the youth of Zion comes to you and to me, my brethren and sisters. I believe we would be derelict in our duty if, when young boys are called to labor with us older men, we did not instil into their hearts by testimony, by good conduct, by righteous living, a love of the Gospel, and a love of truth, so that they will be able to say, as President Grant has said about Hamilton G. Park, that we have been a source of encouragement and inspiration to them.

I believe that the development of this Church in the stakes and wards will evolve largely around the home. You remember that a lawyer sent to the Lord at one time and said to him: "Master, which is the great commandment in the law?" and the Lord told him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." There must grow among the Latter-day Saints a greater love and spirit of neighborliness among us; a co-operative spirit, with a desire to help one another in commercial and in other forms of business life; a willingness to be kind and considerate and helpful to our neighbors. This spirit prevails among us to a greater degree than anywhere else in the world. Every Latter-day Saint has need for the faith and help of his neighbors. Their lives and our lives will be benefited by their good conduct and by ours.

So I appeal to my brethren and sisters that we go home with the determination that our home life shall improve where necessary; that our spiritual life shall be developed through laboring in the ministry; that we will serve the Lord with all our hearts, with all our might, with all our minds, and with all our strength, that his great work may grow, that it may never be said of us that if we had been better men and women the work of the Lord might have progressed just a little faster.

The Lord bless you and me and help us to appreciate the opportunities of today. The Lord bless us with a desire that we make the best use of today. Yesterday has gone; tomorrow we may never see. May we grasp our opportunities and make the most of them, so that our Father may say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The Lord bless us, and help us to keep these facts and ideals before us all the days of our lives, is my prayer, in the name of Jesus Christ, our Redeemer. Amen.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy, and President of the California Mission

It is a very great privilege, my brethren and sisters, to be present in this great conference of the Latter-day Saints. It is a great privilege also to have the opportunity of occupying a few moments in this

session of the conference. I have rejoiced very greatly in listening to the instructions that have been imparted, and in partaking of the spirit of the testimonies that have been borne from the lips of the Lord's servants who have been called to address the people. I am happy in the work that has been allotted to me to labor as a missionary in the California mission, and I am glad to say that my companions in that mission, as a rule, are at the present time in the enjoyment of good health. They manifest an anxious desire to magnify their callings and discharge the responsibilities that have been placed upon them by virtue of their appointment as missionaries and representatives of the Church of Jesus Christ of Latter-day Saints. The missionaries are very largely young men and young women who have not had very much experience in Church responsibility. It is, however, universal that when they come to the mission headquarters, they come with a full determination to try to play the part that may be allotted to them to the very best of their ability. They are ready and willing to go wherever they may be appointed; and it has been a source of constant wonder to note the manner in which they come to understand the principles and doctrines of the gospel, and acquire the ability to expound them. It has been a source of very great joy to me to be associated with the missionaries of the California mission, and I am sure that their hearts are touched and pricked by the power of God, and that they do believe, with just as great fervency as their fathers and mothers believe, in the truth of the restored gospel of the Lord Jesus Christ.

We try to encourage men and women to believe that the Lord our God, as has been declared during these services, has manifested himself again to the children of men, that he has revealed anew the doctrines of the gospel of the Lord Jesus Christ, and that he has conferred upon men, by the sending of holy angels from his presence, the authority that is necessary not only to expound understandingly, but to administer legally and properly the saving ordinances of the gospel. We try to impress upon the minds of these young missionaries that without that divine authority that was bestowed upon the head of the Prophet Joseph Smith, at the opening of this dispensation, there cannot be any salvation. Salvation is obtained through obedience to the doctrines of the gospel, and no man can teach those doctrines and administer those ordinances, except he be called of God as the Scriptures teach. We try to impress upon them the truth of the doctrine set forth by one of the old prophets when he made the statement that we must go to the law and to the testimony, and if we speak not according to that word there is no light in us. I believe, and I am satisfied my companions believe, and the Latter-day Saints who reside in the mission believe, that there has been committed to this people a great and important message, and that that message has been committed to them in fulfilment of the promises made by the Lord our God long ago. For our Father in heaven declared by the mouths of holy prophets, in ages long gone by, that in the latter days the Lord God of heaven would

set his hand to accomplish a marvelous work and a wonder. He declared that truth by the mouth of the Prophet Daniel when the king's dream was interpreted, and he declared that the dream was certain and the interpretation thereof was sure. We believe therefore we are to go to the law and to the testimony to discover the will of God and the doctrines of the gospel of the Lord Jesus Christ.

While we find many people in the mission who profess to be believers in the law of God, and who apparently are quite sincere when they make such declarations, we discover that when we read from the law of the gospel and the doctrines that were taught by the Redeemer of the world and his apostles whom he commissioned to teach the inhabitants of the earth, that they do not believe, as they claim to believe, in the messages found in the holy scriptures. We believe that we place in the hands of all men the key to prove the falsity of the religion we are representing, if it be not true, from the fact that we say that it is the old gospel restored anew; and the inhabitants of the earth have in their hands the record that contains the doctrines of that gospel, as they were taught by an inspired ministry in the meridian of time. And I am happy to say that it is not the experience of the missionaries in the California mission that men come to them with the word of God in their hands, and call to their attention doctrines that are being taught that are not in harmony with the law of the Lord.

We believe and teach that there is but one gospel; and that seems at times not to be very palatable to many people with whom we come in contact. It seems popular in the feelings of men and women today to feel that there are many systems of religion which will carry them back into the presence of God, to be approved; and we do not feel that it is our privilege to delude people with any intimation that if they will continue in good living, being good citizens and good neighbors, all will be well in the life to come! We do feel that responsibility rests upon us to bear testimony to the things that the Lord our God hath wrought—and that is, the restoration of the authority to speak in the name of Jesus Christ. When we speak by that authority we teach only the doctrines that have been given by the Redeemer of the world by which men are to be saved. We feel in our hearts that, "we are not ashamed of the gospel of Christ, for it is the power of God unto salvation." We are under obligation to our Father in heaven, and to his Church here upon the earth, to expound those doctrines and to declare to the inhabitants of the earth that there is but one gospel, and that, though we or an angel from heaven or representatives from any religious denomination on the face of the earth, preach not the doctrine and the gospel that was taught by the ancient apostles, the curse of God will be upon us. We believe, my brethren and sisters, that the beginning of the gospel of the Lord Jesus Christ is just as it is declared by St. Mark, that the forerunner of the Lord Jesus Christ taught the beginning of that gospel, when he taught men the gospel of repentance and the gospel of baptism for the remission of sins. We be-

lieve that in this age of the world, just as in that age of the world, men reject the counsel of God against themselves, not being willing to receive the principle and ordinance, given by the Lord our God, that initiates them into the Kingdom of God and that makes them members of the Church of Christ.

You know that, in the gospel according to St. Luke, the declaration is made that the people who would not receive the ordinance of baptism, that was being administered to the people by John the Baptist, rejected the counsel of God against themselves, being not thus baptized. We are trying to impress upon the minds of the people that there is necessity in this age of the world to hearken to those doctrines, and that it is of the greatest importance that they shall put away from them the follies in which men have believed and in which they are believing today, and that they shall receive the truth which has been made manifest by the revelations of the Lord our God. We are trying to convince men that the authority of which we speak has always been essential and necessary in the accomplishment of the purposes of our Father in heaven. Whenever God has had a message for the inhabitants of the earth he has raised up men who have been clothed with power from on high and who have been commissioned by the voice and commandment of God to carry to the children of men the message that the Lord has for them. God has always operated through his chosen servants, and by them he has made known his will to the peoples of the earth in all past dispensations.

We are trying to convince men and women of the truth and the fulfilment of the promise made by the Almighty through the lips of an inspired apostle regarding a great event in the latter time—for so he did promise. The angel told John, "Come up hither and I will show thee things that shall be hereafter"—not things that were transpiring then, in the meridian of time, but things of importance that would transpire in the future history of the world. So says the law of God, the law and the testimony. We invite men, whatever their religious persuasions may be, or whatever their expectations may be, to remember that if they speak not according to the law and to the testimony it is because there is no light in them, and the law and the testimony given by God through the mouth of an inspired Apostle is that in the latter times another angel should "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." So says the law. Let who will dispute it, let who will denounce it, and oppose it, it is the law and word of God, and we are under obligation and responsibility, in this great dispensation of the fulness of times, to bear witness that God is true and that the promises that have been made by him in ancient times, through his inspired ministry, are being fulfilled; and to bear record that the very heavens and the earth may pass away but the promise of God in

relation to the restoration of the gospel of Jesus Christ in the latter times cannot pass away without fulfilment.

We are joyful in bearing witness, wherever we have opportunity, that we have been made acquainted with that message, thus revealed, and that the angel, promised by the Lord our God, has come to the earth; and upon the head of the Prophet Joseph, by holy beings, the authority and power and the commandment and direction of the Lord our God were given for the establishment of the great work to which we have given our allegiance. We call men's attention to the manner in which this work was introduced by an innocent boy falling upon his knees and pleading with the Lord for information, that his soul might be saved. Who is there that can find fault with the boy appealing to God in this manner, and the answer that was given of our Father in heaven? Men do not believe it, but we not only believe, but we know, that in answer to that prayer our Father in heaven and our Redeemer, the Lord Jesus Christ, made answer, and made the declaration that the time had come, that was spoken of by the holy prophets, in relation to the work of the latter times. That knowledge has come into our souls. It has gladdened our hearts. It has filled us with a desire and a determination to clear our skirts of the blood of all men, and to bear witness that God has sent his hand to accomplish that work, and that the work will be accomplished. May the Lord God help us to play our part therein, I humbly pray, in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric of the Church

I am thankful this morning, my brethren and sisters, in having this opportunity of meeting with you in conference, in having fellowship with you and with these my brethren whose lives are devoted to the service of the Lord. I rejoice in the opportunity I have of laboring with you and of trying in my humble way to further the cause of the Lord. I sincerely pray that while I shall stand before you this morning he will bless and strengthen me that I may speak words of counsel and bear testimony to you of his goodness which will be acceptable unto him.

Many good things have been said to us during this conference thus far. I was thinking this morning, and I have been thinking for a number of weeks, in the few moments I have had when I could think of things other than those things which come to us in the regular course of business—I have tried to think of something that would be well to say to this congregation. I have gone home weary at night, after having had a strenuous day, and upon awaking in the morning, I have thought and read and studied, and I have been bewildered in the thought of approaching this task. Not that the task is burdensome to me, but that, as I serve, the field of service opens

up so broad and appears to me so big, I wonder if I will ever be equal to it!

When Brother George Albert Smith was speaking of the government of the United States, my mind turned to the government of the Church. How well has God provided for the government of his Church, and for the training of his children. My particular duty in the Church does not take me especially to the outsiders; that is, to those who do not believe as I believe; but my labor is more particularly with the members of the Church, the Lesser Priesthood, which holds the keys of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance, and baptism, by immersion, for the remission of sins. One of the first commandments given by God to Adam was that he be baptized and that he teach his children to be baptized. Adam asked: "Why is it that men should be baptized?" and the Lord's answer was that, "all men must repent and be baptized by immersion for the remission of sins in the name of mine Only Begotten, the only name under heaven by which man might be saved."

This preparatory gospel is the field of service in which I am called to labor, and I rejoice in it. As I labor, from day to day, I see in it great responsibility. I wonder sometimes if we who hold the Priesthood of the living God fully realize what it means to us to be so blessed. I recall that so far as we have record, this Lesser Priesthood was held anciently only by mature men. In the beginning of the Church this Priesthood was conferred upon men, but the Lord to my mind has clearly shown that it was not intended that it should be held only by mature men, but its real purpose, to my mind, is to prepare men for service in this Church. Men who enter the Church in their mature years should gain their experience through the Lesser Priesthood. Boys who are just entering into their ministry should gain their experience through this Priesthood, which holds the keys of the ministering of angels and the preparatory gospel. You will recall that the keys of the ministering of angels are given to prepare for service. It is a preparatory work. This is clearly shown in section 20 of the Doctrine and Covenants, in which the Lord has defined the duties of the Priesthood. The Priest's especial duty it is to be with the Church—and I take it where the Lord said, "to be with the Church," he meant those who are faithful, those who are diligent, those who are humble and striving earnestly to keep the commandments of God. The duty of the Priest is to be with them, to preach, teach, expound, exhort and baptize, and to see that they pray vocally and in secret. The duty of the Teacher is to be with the Church; not those who are indifferent, not those who are antagonistic, but those who have faith in God and desire to help their fellowmen in their desire to learn of God and his purposes. In this office, the duty is to see that there is no iniquity in the Church, no evil speaking, no backbiting or fault-finding, but to see that the members meet together often and do their duty. The duty of the Deacon is to assist the Teacher and the Priest when-

ever occasion requires. To me, my brethren and sisters, that means this: Although in the beginning this Priesthood was conferred upon mature men, to my mind it has been given for the purpose of developing young men, or boys, as they grow and begin to gain knowledge, which knowledge is only of value to them as they can make use of it through service.

So I take it, the Lord intended that in the Church, when fully established, young men should have opportunity to serve along with the older men. So it has been decided by his servants that young men might have this opportunity. The Deacons are ordained in their tender years; no fixed time in which they should be ordained. This should be measured by their ability to serve, and their desire to serve, that they may gain experience in this work, this ministry in which outward ordinances are the field of labor. They are put to work passing the sacrament, running errands, acting as messengers doing a hundred and one things they can do, to help impress upon them the importance of service, and the importance of their position in the Church. After a few years of such service, under proper guidance, they step into the next field of labor, that of the teacher, where it is their duty to see that there is no iniquity, no evil-speaking, backbiting, or fault-finding. Can you conceive of any work that might come into the life of a boy at the age of fourteen or fifteen years that will bring to him greater protection than to have a knowledge of the fact that it is his duty to help keep the Church clean spiritually and physically?

And I take it, it is his duty at this age to visit the homes of the members, for his duty is with the Church, those who sympathize with him and know something of his problems, and have a desire to help him in his struggle in life. Think what it would mean to him to enter the homes of the members of the Church to teach these things, and in return receive the blessings of the members of these households. Then, after years of service in this work, under the guiding hand of wise men, he steps into the office of Priest where he learns to preach, teach, expound and exhort, not among those who are unfriendly and who do not believe as he believes, but among those who sympathize with him, those who realize, to a certain extent, the task that is before him and those who, guided by the Spirit of God, reach out a helping hand to lift him over that rugged road and help place him firmly upon his feet in the service of God.

This is a work, my brethren and sisters, depending upon no one individual, every one who holds the Priesthood and all who hold the Priesthood combining together in service to carry on the work of the Lord. This is a wonderful opportunity we have, and I am wondering if there isn't more we can do unitedly to carry on this great work of the Lord, to see to it that the young men in the Church are better prepared for the ministry when the time shall come for them to be called to go into the world to preach to those who are unfriendly and

do not believe as we believe. Let me call your attention to a parable given to us by the Savior:

"And ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

"And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

"And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

"And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

"Blessed is that servant, whom his Lord when he cometh shall find so doing.

"Of a truth I say unto you, that he will make him ruler over all that he hath.

"But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;

"The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

"And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

I pray, my brethren and sisters, that we may be found faithful and diligent to the end, that when the time shall come for us to be called by the Master we will be found worthy of an exaltation with him. May God so bless us, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy and President of the Eastern States Mission

Through President Joseph W. McMurrin you have heard a report from the shores of the Pacific. I feel myself particularly happy to be able to follow him so nearly by making something of a report of the work of the Lord from the Atlantic seaboard, so that you may hear this morning, and in this same meeting a report from the shores of the sea west and a report from the shores of the sea east of the land of

Zion. I too can report that the health condition of the missionaries in the Eastern states is very fine, and also that the spiritual health of our mission is splendid. That thing we used to speak of in the army as the *corps d'esprit* is most excellent in the Eastern States mission. At the present time there are no doubt many more Latter-day Saints on the shores of the Pacific than there are on the shores of the Atlantic. Perhaps if our missions were to be judged as to its success by the number of baptisms, there might be considerable discouragement, for acceptance of our great latter-day message is rather slow on that tier of states that constitute the Eastern States mission of our Church. It is only proper to say, however, that the slow progress of our work is not due to any lack of effort or earnestness of purpose on the part of the missionaries who represent the work of the Lord in that place; and, in order that you may have data on which you may form your judgment as to that, I am going to read as rapidly as I may an account of a few of our activities. I did hope that I should be able to have in my hands, before I made this report, a compiled report for the last nine months, closing with September. That report, however, has not reached my hands yet, so I am going to take our report of the month of August, from which you can form some judgment as to the activities of the representatives of the Church in the Eastern States mission:

Through the month of August we had 129 missionaries in active service.	
The number of hours spent in tracting, by that number of missionaries, was	18,924
Hours visiting saints, of course for purposeful labor,.....	9,547
Hours spent in attending meetings	4,491
Hours visiting investigators, teaching them the gospel at their firesides	4,186
Hours spent in gospel conversations.....	14,659
Hours devoted to study by this body of (129) missionaries	8,443
Number of families visited	35,594
Number of investigators visited	1,890
The number of gospel conversations in the month, of this body of missionaries	28,087
Number of Books of Mormon sold, for the month.....	197
Other books distributed	527
Tracts distributed	43,105
Pamphlets distributed	26,942
Hall meetings held	394
Cottage meetings held	205
Open air meetings held	303
Making a total of meetings in halls, cottages and open air, for the month of August	902

Perhaps you will be disposed to agree with me that these figures represent a great volume of missionary activity.

Now I am almost loath to read the next item because the numbers are so small, but I feel that we are not responsible for the smallness of these numbers, so you must have it with the rest. Out of all this effort, and perhaps very much effort that preceded the month of August, we only had thirty baptisms. You see we have to put forth a

ton of effort in order to get an ounce of results; but, thank God, we did put forth the ton of effort. And then, if we count the value of souls, as God counts them, perhaps we had great reward for our efforts. The Lord in this new dispensation of the gospel has made it known that the value of a soul is great unto God. One of the elders in an early day of the Church was told that if he should devote his whole life to the ministry, and should save only one soul, yet great would be his joy with that one soul in heaven.

During the last six months, nay during just the last month, September, we have completed and dedicated two chapels in the Eastern States mission; one in Baltimore, Maryland, and one in Fairmont, West Virginia. These two, with the chapel that was dedicated last January in Charleston, West Virginia, makes three chapels within the past two years that we have built and dedicated to the Lord in that land, at an aggregate cost of about \$54,000. One third of the amount in the case of the West Virginia chapels has been raised by the subscriptions of the Saints and their friends in that land. I have been tempted to believe, that perhaps the establishment of chapels in the Eastern States mission marks progress in the development of the work of the Lord on the Atlantic seaboard of the land of Zion. It rather indicates that we are approaching that time when we shall establish permanent stations in that part of the land, when we shall carry to the people the institutions of Zion, not only the regular Church organization as expressed in branches, but our Sabbath schools, Mutual Improvement associations, Primary associations, Relief Societies and all those helps in government which can, as I believe, be made mighty agencies for reaching the lives of the people in those communities; using not only the testimony of the missionaries, but likewise the testimony of the institutions of Zion in bringing men to a knowledge of the latter-day word of God.

I believe that this note of permanency given to our work in the Eastern States mission means a return to the vision and purpose that were in the mind of the Prophet Joseph in the last conference that he held in Nauvoo, April 1844. At that time many of the Saints felt that the ideas about the establishment of Zion in Jackson county had been somewhat disrupted, and certainly postponed. The Prophet, to reestablish confidence in the minds of his people concerning Zion, and in the promises which God had made concerning Israel, enlarged their vision about Zion by calling their attention to the fact that it was not circumscribed by the lines of Jackson county, nor by the lines of the State of Missouri, but under a very burst of inspiration from God, he made known that the whole land of America, North and South, was the land of Zion; and that God's purposes concerning Zion (sometimes also called the land of Joseph), contemplated larger things than the brethren had so far dreamed of. He announced at that conference that the whole land of America—this

"land choice above all other lands," was Zion; wherever the elders went, and could find those who would receive the testimony which they bore, they were at liberty to establish "stakes of Zion" through their ministry in all parts of the land; and he specifically named the city of Boston as a suitable place for a stake of Zion, and New York as a suitable place for a stake of Zion, also I think Philadelphia. President Brigham Young, following him at the conference, in his remarks declared that the prophet's announcement was a "sweepstakes" in giving this larger vision of what would constitute Zion. Well, of course, the martyrdom of the Prophet, the expatriation of the Latter-day Saints from the United States, and their journey to these mountains, postponed, for a time, the things contemplated at that time by the Prophet Joseph. Perhaps, as a community, we were to learn what we sometimes find out as individuals, namely, that the farthest way around is often the nearest way home. It was necessary that these decades, between the martyrdom of the Prophet and now, should pass. The history that we have written in our exodus to these western lands, the establishment of stakes of Zion here—and the growth of the Latter-day Saints into a great and united community, where they could accumulate means, and experience, that would enable them to take possession of their larger inheritance throughout the land of Zion, were necessary. But now, strengthened as we are, experienced as we have come to be, may we not lift our vision to comprehend the larger purpose of God in the gathering of Israel out of the world to the whole land of Zion, and the redemption of it through stakes of Zion being established east as well as west? For I do want to claim for the Eastern States that they constitute just as acceptable regions in which stakes of Zion can be established as are to be found on the Pacific shores of the land of Zion. And when we sing, "America," that great American anthem—"My country 'tis of thee, sweet land of liberty, of thee I sing"—we want to have a larger vision than the State of Utah affords; or that any other state affords. We want to include in our thoughts every part of the land that is under the protecting aegis of the Constitution of the United States, which God established, by raising up inspired men to lay the true foundations of civil liberty in the world. So, too, when we speak of Zion and God's purposes with reference to the gathering of Israel, and the establishment of Zion, we want to have a larger vision than these valleys of the Rocky Mountains afford, splendid and glorious as they are to us, and dear to our affections, for they are not the whole of Zion, nor even the center of Zion; and to those who understand aright, never were thought upon as more than a resting place for Israel while preparing for greater possessions, including these. We want to remember, Latter-day Saints, that Zion, her center place, the center city of Zion, where God's house, *The Temple* of temples is to be erected, has not been moved out of her place. It is still where God declared it to be, near Independence, Jackson county, Missouri, in the center of the land.

The center as to these United States of America, midway between "the sea east and the sea west;" midway between our boundary line on the north and our boundary line on the south; and, strangely enough, when contemplated with reference to the old North American Continent—the land of Eden, as well as the land of Zion—contemplated with reference to the whole continent; midway, the Panama region and the far North beyond the Hudson Bay; and as already I have told you, about equal distance between the west sea and the east sea. Well, Zion has not been moved out of her place, and God's decree must be fulfilled in relation to the establishment of Zion itself, as well as the stakes of Zion. We want to keep that within the range of our vision.

I am happy to say to you that in the East, no less than in the West, we are making proclamation of this same gospel to which President Joseph McMurrin bore such splendid testimony. We had made the keynote of our ministry in the Eastern States: "The Lord hath spoken!" We open with Isaiah's text: "Hear, O heavens, and give ear, O earth, for the Lord has spoken!" And from that starting point we, too, develop the message of the new dispensation of the gospel. Not a new gospel. We have no new God to present to the world; no new Redeemer to offer; no new plan devised for man's salvation, but "the everlasting gospel." That gospel which was formulated and agreed upon by the children of God, even before the foundations of the earth itself were laid; being that covenant of eternal life which God, who cannot lie, promised (Titus 1:2-3) before the foundation of the earth itself were laid. We are preaching this new dispensation of the old gospel; and your sons and your daughters in the east-lands, O Latter-day Saints, are faithful and true to the dispensation of that gospel committed unto them. God grant that they may continue true, and that we may be able to impress upon the hearts of the children of men that God has again spoken from heaven, and is reestablishing his Church in the earth, I pray, in the name of Jesus, Amen.

The congregation sang, "Guide us, O thou great Jehovah."

President Soren M. Nielsen, of the North Sanpete stake of Zion, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

At 2 o'clock p. m., October 4, 1924, President Heber J. Grant, who presided, announced that the congregation would sing, "We thank thee, O God, for a prophet."

After the singing, Elder Wayne H. Redd, President of the San Juan stake of Zion, offered the opening prayer.

Pearl Robbins sang a solo entitled, "The Song of Ruth."

ELDER STEPHEN L. RICHARDS

IN A GREAT PRESENCE

I stand in a great presence. Surrounded by the First Presidency and the General Authorities of the Church, confronted by those who are appointed and set apart as administrators of the Lord's work in the stakes and wards and missions of the Church, and in the midst of other Saints of the Lord, it is not surprising that one should feel the weight of the responsibility of attempting to deliver a message which shall be compatible with the Spirit of our Father and acceptable to these men and women. I am always awed in this great building at one of our general conferences. There devolves upon one such a tremendous sense of responsibility as to make one crave more than under almost any other circumstances, the guidance and the promptings of the Holy Spirit, and I sincerely trust that that which I may say may ring true to my brethren, and with the remarks and the testimonies which have been heretofore given.

A COMPARISON

Some few years ago, through the courtesy of Brother Smoot, I had the privilege of attending the second plenary session of the great Disarmament Conference which was held in the city of Washington, where representatives of great nations of the earth met to consider plans for the limitation of the armaments and military operations. I remember distinctly that upon that occasion I was deeply impressed with the importance of the great subject to be discussed, and with the dignity of the men who came to represent the various countries. I saw such men as Balfour of England, the great ex-premier, Ex-premier Briand of France, and the notable Kato of Japan, and other dignitaries, standing in that assembly representing and speaking for their peoples; and I was rather overwhe'med with the transcendent importance of these men and the occasion. But I have since thought that as we gather together here in the semi-annual conferences of the Church, such conferences as that which I attended, and which so impressed me, had no more and greater significance and deep meaning to the people of the world than do these assemblies. Those men met to represent the nations. We meet to represent God and his work in the earth. We come together to hear the voice of his prophet and to feel the flow of his Spirit course through our beings, to stimulate us to higher endeavor in his mighty service, and to give us vision of the great work he designed we shall accomplish as his representatives here on the earth.

HERE ONLY MAY BE HEARD THE WORD OF GOD

I am aware that it always seems a highly presumptuous thing to make the statement that here only may be heard the word of God through his living oracles. In a sense it is embarrassing to make that statement, either to ourselves or to the world. We are, however, constrained to make it, because God himself hath said it, and we do but our duty in proclaiming to the children of men that here with this comparably small people is to be found the word of God, delivered to the people of the world, under the only authority existent upon the earth at this time.

A TREMENDOUS RESPONSIBILITY

When I contemplate the tremendous responsibility that devolves upon us as a people in the assertion and the statement that we so make, I tremble lest we may not measure up in highest degree to the fulness of the Lord's expectations of us. I say, I stand in a great presence, in the presence of my brethren of the Priesthood. May I not safely conclude, as well, in the presence of my living God? Is it unreasonable to think that after having caused his Church to be established and set up in the world as he has done, that he is "listening in" at these conferences, and that "listening in," he likewise gives inspiration and direction to those who undertake in his name to represent him and to speak his word to the assembled Saints?

REVERENCE FOR GOD ESSENTIAL TO THE PEACE OF MANKIND

I have long been persuaded that a definite, conscious, genuine reverence for God is essential to the peace and joy of mankind, and I know likewise that no wholesome reverence for the Lord will ever come except there be an understanding and comprehension of him. It follows, too, that there may never be a full understanding of him, his personality, his powers, his attributes, unless men live his commandments and do his will. To some, that seems to be a very paradoxical situation, not to be able to understand the Lord without keeping his commandments, and not to be able to keep his commandments unless we understand him. But it is the true condition under which we must come to a realization and testimony of his truth, his supremacy, his Fatherhood and his great and wonderful power. I do not believe that in this great country of ours which has been so lauded during this conference, there will ever be a satisfactory upholding of the Constitution, a decent conformity to laws and statutes and ordinances unless there be at the basis of all patriotism and loyalty to country, a deep-seated conscious reverence for the God of the land. It may seem to some of my fellow citizens an almost fanatic view to take that religion is so inseparably associated with the inception of this great government and its existence as to form an integral part of the loyalty and devotion of true citizens of the State; but I assert it never-

theless. I believe America to be a Christian country. I believe the principles which are set forth in her fundamental laws to be derived from, consciously, the Savior of the world. His precepts, his principles of truth and living, have been set forth by the founders and the fathers in our laws and statutes; and America, in order to continuously and satisfactorily fill her great mission as a mighty nation, must conform to those fundamental laws and principles of truth, in my humble judgment. Reverence for the Lord does not bring forth the class of men and women who today assail the fundamental laws of this land. They who are designated as the Reds, the Anarchists, those who are inimical to our established institutions, I venture, could they all be found out and analyzed, would not be men who love God and who revere his name and who acknowledge his power and his supremacy in the earth. The loyal citizens in this country, in my humble opinion, are to be found among the God-fearing, God-loving people who still trust him and honor him, who recognize his great providence in the inception and growth of this mighty country; and when reverence for God fades and gives way, loyalty, patriotism, devotion to country, will likewise vanish.

OUR COUNTRY AND OUR CHURCH COMMAND OUR ALLEGIANCE

And this is the thought that primarily I would like to give today: that our Country and our Church so command our allegiance and our whole-souled devotion that we have no time, no excess energy to devote to other and extraneous purposes which in any sense might be concluded to be, in the least degree, inimical to the interest of either Church or Country. Every Latter-day Saint finds within the Church so many opportunities for the expression of his service, his good will, and his love for his fellows that he need not go beyond the organizations and agencies of the Church to find places where he can expend his time and his energy and his money for the uplift of mankind.

I do not mean to imply that certain co-operative efforts on the part of people engaged in similar lines of endeavor are not desirable. I believe in co-operation, for the stimulation of our markets and other economic advantages. I believe in the protection of our trade and in the safeguarding of our institutions by proper kinds of co-operation; but I maintain that a man who divides his allegiance and his energy and his endeavor along many lines will usually fail to accomplish anything very significant in any one of them. I believe that the old message which has come to us for years and years past, to confine our endeavor to the spreading of the gospel, to the teaching of its principles, to the people, to the building up of our country, to the sustaining of those great institutions which have been inspired to safeguard liberty, equity, and justice in the earth, comprehends about all that any man may give to people, country or church.

I regard it as unfortunate that there should arise in the midst of

the people of the country institution after institution claiming the allegiance and devotion and energy of the citizens of our country, and in some measure at least winning them away from the one true objective which, in our case, is the establishment of the Lord's work and the maintenance of principles of righteousness and justice in the world. Any man who bears the Priesthood of God has the power to serve mankind. Indeed, others who do not bear it have a power to serve mankind, but not in the same effective way. They cannot perform the ordinances, the great and helpful things so indispensable to the happiness and joy of men. But they who are endowed with this holy Priesthood, who are so favored of God as to share a portion of the power by which he himself rules the world and ministers to man are entitled to go forth in his name and do his work, and that work commands their whole thought, time, and energy, their devotion, their love and their loyalty. I am conscious of the fact when I say this, that, engaged as we are in promoting the great work of the Lord, we have numerous secular—if I may use that word—duties to perform. We are engaged in financial endeavor and enterprise. We seek to build up the country in one way and another; but every true Latter-day Saint does all this with an eye single to the glory of God, consecrating, dedicating and devoting all his time, talent and energy to the great purpose of building up the Lord's kingdom. He does that even in the accumulation of his own private means and property, because in his heart there is a disposition to devote that property and, if need be, all that comes into his possession, to the establishment of our Father's work.

AN APPEAL FOR UNDIVIDED SUPPORT

My brethren and my sisters, too, I appeal for your undivided support for the great work which finds itself in prosperous condition as reported by the President of the Church, and by the brethren who have spoken. We have reason to feel encouraged, but our safety and the eternal progress of the work depends upon our continued vigilance, upon our steadfast devotion and upon giving to this work the utmost of talent and thought and study and prayerful consideration. I know that the work will receive that kind of consideration. I have faith and confidence in my brethren. Personally, I am grateful for their association. When I contemplate the fact that my lot is cast with the men in whose midst I now stand, I raise my voice to God in thanksgiving and in gratitude for that blessed privilege. As I move about among the Presidents of Stakes, and the Bishops of Wards I ever say to myself: where else could I be thrown into such good company? where I could meet such good, honest, upright, noble men whose contact with my life lifts me up and builds me every time I meet them and go among them? God bless the men who preside in and direct the destinies of the people of the stakes and the wards, and the missions; and God let his choice blessings rest upon the man who,

under God, directs the destinies of the Church. I pray for him, I uphold him, and I sustain him, and I know that God gives his word through him. I testify to this, and I appeal, my brethren and sisters, for your undivided support, your devotion, your whole-souled loyalty to the great institutions of the Church and of our beloved Country, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

President of the First Council of Seventy

My Brethren and Sisters: I heartily endorse the remarks that have been made at this conference. The speakers have given to the congregation ideas of helpfulness and encouragement, and with all my heart, I echo the sentiments of the last speaker in regard to the President of the Church and those associated with him.

Today we see evidence of the truth of that prophetic utterance made by the prophet Joseph Smith on the 12th day of August, 1842, on the banks of the Mississippi river, in the little town of Montrose,—that the Saints would finally be driven from city to city, from state to state, and finally from the United States into the midst of the Rocky Mountains where they would become a great people. I am sure today that this prophecy is being fulfilled; that is, the clause referring to the greatness of the people. There is no evidence of lack of loyalty to the cause of truth by many thousands and tens of thousands of Latter-day Saints. The testimonies received when the door of baptism was entered seems to have been lasting, and to have increased in power from the time of the faithful seekers after truth joining the Church until the present day.

The prophet himself desired to know of his relationship with the heavenly Father. He went to the Lord, as the scripture designated to him, and prayed for light and knowledge and for wisdom; and in response to his prayer, the Father and the Son appeared to him and gave to him knowledge of their personality; and his vision and the testimony of it has never been successfully contradicted, although for fourteen years after the call came to him as a prophet of God, he saw nothing but tribulations and trials. There were in conflict with him many leading religious men, men of influence, seemingly, with the world at large. He had all this to face. Finally, as the end drew near, his faith did not fail him, but when he bade farewell to his family and to his friends as he met them on that memorable 23rd day of June, on his way to Carthage, he exclaimed, and it was an exclamation that came from a full heart: "I am going like a lamb to the slaughter, yet I have a conscience void of offense towards God and man." We are the recipients of blessings through the evidence and call given to the Prophet Joseph Smith. We are in receipt today of all the great prospects that he predicted, and realizing that in the near future

there are many more blessings for the Latter-day Saints, that we still have a controversy with the world, and that we must maintain our position as a religious body, led by the inspiration of the Lord through his prophets. All these considerations should not be taken from our minds and memories, but we should be in deep consideration how each individual can lift himself out of any slough of unbelief, of carelessness or neglect of duty, and how, at the same time, we can uplift our fellow men. The gospel has to be preached to the ends of the earth, to every nation, kindred, tongue and people, that all may hear the glorious sound that shall bring to them redemption from sin, redemption from darkness, redemption from ignorance, and place in their hearts and in their minds a knowledge of God, a knowledge of his gospel, and a realizing sense of the weight of truth that shall bring them not only salvation here in time, but salvation and exaltation in all eternity.

My brethren and sisters, I rejoice today to stand before you and bear my testimony. Joseph Smith was indeed a prophet of God; and since his day there have stood in his place prophets led and inspired by the spirit and power that characterized his leadership in the fourteen short years of his ministry as a prophet of God. I say fourteen short years, because he accomplished so much during that little time that it would have needed in some persons more than double the time to accomplish what he accomplished, excepting they were like him, inspired by the Spirit and power of God. After his call came, he devoted his life, his time, and his energy to the organization of the Priesthood and the quorums of the Priesthood, and when he saw a time approach that there was a necessity for organizing again other quorums, after the Church was organized some five years, the quorum of the Twelve Apostles and the quorum of the Seventies were chosen and ordained under the supervision and under the hands of the Prophet Joseph Smith. I look over the quorums of the priesthood and study them somewhat, and I am satisfied that he performed a perfect work in his ministry in organizing these quorums, and others of the priesthood, as has been remarked here today. The Saints are governed and directed and held together by these organized quorums, and by the power of God which attends their administration.

I testify to you today of the clean life and elegant conduct of my brethren who preside over the Church. I have known them all since they were boys, and I testify that no better men can ever live upon the face of the earth, no better Church organization has ever existed in the Church, than exists today.

May the Lord continue to bless his people and give them a desire to be more perfect and more willing and constant in their service to him and to the world at large, and I pray that the blessing of life and the blessing of health and peace may be upon all, and upon your loved ones at home, those who have come from distances; and when the conference is closed, I pray the Lord to see you safely home without accident or hurt, and the blessing of peace to rest upon us all, and the

Spirit of God to move upon us in directing our labors. I ask and pray through Jesus Christ, our Lord. Amen.

ELDER JONATHAN G. KIMBALL

Of the First Council of Seventy

In the words of an old prophet: "I will say of Jehovah, he is my refuge and my fortress, my God in whom I trust." I have that feeling, that conviction burning within me. I have faith in God the eternal Father, and in his Son, Jesus Christ. I have been taught these things all my life, from my earliest childhood; and for forty years nearly, including my foreign service, I have been teaching that God is our Father, that we are the offspring of the living God; and I believe it.

I met a Gentile friend—I suppose he is my friend, he has always been friendly—a business man, the other day. He said very pleasantly to me: "Kimball, I do not believe you have got any religion. I do not think you believe what you preach." And I laughed. I learned afterwards that he was a Catholic, and I guess he judged me by himself, because I do not think he is a good Catholic, so he hasn't got any the best of me. How could he tell from the outside of a man whether he has religion, or, call it faith in God and in the gospel of Jesus Christ? That can only be discovered by the life we lead and by the spirit that is within us.

If there is anything in the world that I appreciate, it is the Church of Jesus Christ of Latter-day Saints. I have no desire to live with any other people. I occasionally go away with the consent of the brethren, but I am always anxious to come back. In March of this year I was in San Francisco, and I became lonesome and homesick. I think it was on the 6th of March that I preached to the people of the Latter-day Saint branch in San Francisco. When I finished, the presiding officer said: "Brother Kimball, if you preach another sermon like that about Utah, all the people will leave." That makes clear how much I think of Utah and her people. "I am not given to flattery, when I do not mean it, and I do not simulate an affection that I do not honestly feel."

As far as the brethren of the authorities are concerned, there has been no president of the Church of Jesus Christ of Latter-day Saints that I have known so thoroughly and well as President Heber J. Grant. I have traveled with him through the Southern States, all through the south to Mexico. It took us two months before we returned. I have slept with him. We were on very friendly terms in those days. There were not so many stakes, and we became very well acquainted. I have known President Grant and heard about him from his earliest childhood, for my mother was a very dear

friend of his mother's, and I have been in their home when I was a child. My own father, Heber C. Kimball, took him as a child, and stood him on a table and said: "He will be an apostle," and it came true. Yes, I sustain President Grant with all my heart, for I realize, in part at least, what a great responsibility rests upon him.

I met a horny-handed son of toil the other day near the Church Office Building. He was a Scotchman, and said: "Brother Kimball, will you shake hands with me?" I said: "Yes, and be tickled to do it."

"Would you like to hear how I came to join the Church?"

"Yes, I would like to hear it, for I was born in the Church. I never knew anything else."

Then he told me his story. Little did that man know how he stimulated my faith just through that little friendship and testimony. As we stood there one of the brethren passed, in fact it was President Grant. My back was to him and I did not see him until after he got by. This Scotchman said: "Brother Kimball, as unbelievable as it is, I pray for that man twice every day of my life, and he did not speak to me."

"Well," I said, "he did not see you. President Grant cannot stop to shake hands with every man in all Israel and do anything else. You keep on praying, for he has a great responsibility resting upon him, for when he speaks in the name of God it is not his own word; it is the word of God. God is his dictator, and he must be guided and influenced and blessed with the Holy Spirit in order to direct this great people." We ought to pray for the brethren of the authorities, as we sustain them as prophets, seers and revelators.

Brethren and sisters, I have a conviction burning within me, sometimes, like a living fire. There are a lot of things I do not know, but I know some things. I have paid the price. I have eaten the bread of adversity. I have drunk the water of affliction, and I have found God. I have told you that before. I have found God, and he has answered my prayers. I have heard that still small Voice—we call it a Voice—spoken to me not infrequently, and whenever I have followed it I was right. So that I can say with you that I am blessed in all my ways, because the Father gives to me of his Holy Spirit to guide and direct me in every situation, if I am humble and contrite in spirit and in truth.

Brethren, when I think of this gathering, we do not call this a Round-Up. I attended a Round-Up on the Fair Grounds and almost lost my life when that grand-stand with three or four thousand people on it burned down, in ten minutes. My brother Elias and I happened to be on the topmost seat, because it was the cheapest. We were about the last to get out. I said: "Elias, the Lord is with us again. Praised be the name of the Lord." I tried not to be frightened, but you ought to have seen inside of me before I got off that stand. The Lord is

with us in this gathering of the Saints. If you will stop to think for a moment of this building, it is faith-promoting. I helped to haul sand here, with other Kimball boys, every Saturday, to lay up these rock pillars. I was but a boy. I followed my father around the temple many times when I was a young boy. These buildings and grounds are faith-promoting, and it is wonderful to me the things that have been accomplished by this people, as recounted by President Grant. I enter the temple twice a week, and as I walk around it I have often wondered if President Young and Heber C. Kimball, and others of the pioneers, can picture what has been accomplished. I have been in Central Park, New York, years and years ago. I saw in this park million dollar bridges. I have been in Golden Gate Park time and time again, in San Francisco. I was in Denver a short time ago. They have twenty-four parks in that one city. But I want to tell you that to me, there is not a place on God's green earth like this place right here. I thank God that the brethren take good care of it. No cleaner, sweeter place is to be found anywhere in the world than right here. It is part of the vision that Brigham Young saw. Think of the temple! When Brigham Young struck his cane in the ground and said: "Right here we will build a temple to our God;" it was in the time of their poverty when they were so poor that father came along when the men working on the temple were soaking their bread in the stream of water. Father said: "To you it will be the sweetest bread in all your life." It took forty years to build that temple. I will never forget when it was dedicated. I was in the Southern States where they were driving us like wild animals, and we took our lives in our hands. I heard that prophet say when the temple was dedicated, as I was here on a visit: "From this time forth the hearts of the children of men will be softened towards us." I stand before you as a witness of the softening of the hearts of the people in the south. See what has been accomplished. At one time Elder Elias Kimball had five hundred and fifty elders in the south, and during his presidency he handled seventeen hundred and fifty elders, and only two died out of that great number of elders, exposed as they were. You cannot tell me that God does not answer their prayers. You cannot tell me that he does not protect us when we trust in him. I tell you, brethren, there never has been a time—I can say this as truthfully as I have ever spoken in my life—when I have had a doubt in my heart that Joseph Smith was a prophet. That thought has never crept into me. I believe in the Prophet Joseph Smith. To me he is a prophet. His prophecies have been fulfilled. He was a great architect, and God directed him, and Brigham Young came here as a great builder, and through the efforts and unity of the people, the great mission of this Church has been partly fulfilled.

Now, brethren and sisters, I pray the Lord to bless you and be with you. You are a blessed people to rally around and come together

as you do to these great conferences, and your stake conferences; because I know, even if you forget all that is said, it stimulates faith, and God knows we need it. I pray the Lord to bless the authorities and everything pertaining to Zion. For the past year I have been working like a Trojan to love my enemies. I am making slow progress, but if I can live a little longer I will make it yet. The Lord bless you, which I pray for in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be able to attend this conference and to partake of the Spirit of the Lord that has been manifested in each session. I earnestly pray that the Lord may direct me to say that which is best at this time.

There is no doubt in my mind concerning the divine mission of the Prophet Joseph Smith and the restoration of the gospel. I know that its principles harmonize with holy writ. The great migration to the West, led by Brigham Young under the direction of the Lord, and the establishment of the people of the Lord, in this part of the earth, is pointed to as a great achievement by hundreds of thousands of people who visit our country; many often remark to me that they have never seen anything like it. It is truly a great achievement; it is something that could not be done by man alone; the Lord was at the helm, as he is today. But the great thing that appeals to me is the principles involved in this great latter-day work. While sitting in my seat during this conference I have been led to think of the many times that I have heard the principles of the gospel discussed from this stand, and of the many sermons I have read concerning the doctrines taught from the days of Joseph Smith by elders of Israel everywhere. Not only have they been preached, but they have been printed and circulated in all parts of the earth. Surely people who desire to know the truth must pay some attention to a clear exposition of principles of truth.

Before the time of the revelations to the Prophet Joseph, there was not taught, so far as I know, anything concerning the ante-mortal state of man. In fact it was repudiated and is today. Very few people believe it, yet it is in harmony with holy writ. It was one of the principles of the gospel, in the days of Adam. It was one of the principles of the gospel, in the days of Noah, and in the days of Abraham, and in the days of Christ. It has never been changed, it cannot be changed. How can men then successfully assail the Church which preaches scripture as it is taught in holy writ dating back even to Adam our Father. What are men going to do with the scripture that the Lord spoke to Jeremiah when he said:

"Before I formed thee I knew thee; and before thou camest forth

I sanctified thee, and I ordained thee a prophet unto the nations."

How can men say there is no truth in the gospel as we teach it, if prophets of old have taught it? How are they going to answer the gospel that was taught by the apostles of the Lord Jesus Christ? What is the answer to the principle taught by Paul, to the Corinthians, when he asked those Jews who were in a controversy concerning the resurrection of the dead—the Sadducees and the Pharisees who had become converted to the doctrines of Christ, but who evidently were discussing the resurrection, and even doubting it: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

This doctrine also, and all the principles which the Lord revealed to Joseph, have stood the test for nearly a century of time, and there has never yet been a set of men, with all the learning that the institutions of the world have been able to give them, who have successfully assailed the principles of truth as they have been taught. Can you find anything like it in all the history of the world? Investigate the organizations of men called churches and learn if they have closely followed the scriptures. They are changing their doctrines constantly, because they have no real fountain head to deliver unto them the truth. But the monument of truth that this Church has erected as an instrument in the hands of God must certainly stand for or against the human family, or that part of them who come in contact with it.

If I were going to investigate any organization, business or otherwise, I most certainly would look at the foundation principles, the by-laws of the institution; I would investigate the strength of the institution. And the great majority of men look at material things in that way, but they appear to be blinded, so far as the investigation of the gospel is concerned. It is easy enough, evidently, to go to church and listen to the teachings of men, and take it for granted that they are true. They have not thought of having an individual testimony. They take it for granted that they are saved; they have not learned the principles which are involved in the great thing called life through which salvation is obtained.

But when men and women come in contact with the history of this great Church, not only its organization and its establishment, but the eternal part of the Church, they must give unto the Lord their allegiance sooner or later, for after all a Church that has shown a steady growth every year, a Church which has taught the same principles and believed them from the very beginning, must surely draw the sober-minded men and women of the earth, the honest in heart, toward it. That is the great mission of the Church in the earth, as the Lord established it through his servants in these the last days. There can be no question as to the validity of the doctrines of the gospel of Jesus Christ.

Why is not the doctrine of baptism for the dead being taught in

the great churches of the day? Why is it that men and women do not know anything about the pre-existent state of spirits? Because they are not guided by divine leadership, they are not able truly to interpret the principles of the gospel. Happy is the man or woman who becomes acquainted with the principles of the Gospel here in mortality and is able to assume the position of a child of God, enjoying free agency, with a knowledge that this is God's work, and that we can only return to him in the way in which he has ordained.

I am not at all fearful as to the success of God's work in the earth. If there is any man or set of men or individuals who question it, they need only to investigate without prejudice the gospel of Jesus Christ as recorded in the holy scripture. And the very thing which brings them into communication with these principles will lead the honest in heart into the Church of Jesus Christ. There can be no other way.

I am not fearful at all of the success of this Church; it will go on until it has finished its mission, until the honest in heart in all the world shall have heard the gospel of our Redeemer. I do not know how many will accept it in this life, I do not know how many will accept it in the spirit world, but I do earnestly believe that those who stood for the great Jehovah, and who worked faithfully with him in that great conflict with Lucifer, those who held his power and who labored under his presidency and direction, who were faithful unto the trust, and who were counted as of the chosen blood as they are counted here, will, in time, be gathered out, and those who did not and do not shall not have the privilege of knowing the Lord; it is very doubtful if they will ever have the privilege of returning unto him unless it may be through repentance as the gospel has provided.

I am not ashamed, as Paul has said, of the gospel of Jesus Christ. It is the power of God unto salvation. It is the power by which miracles are wrought. It is the power by which God can and does communicate to man. It is the power by which men may know the Lord and hear him and feel his presence, just as surely, and with as much certainty as they did in the day of their primeval childhood, when they walked by sight and not by faith. The work of God will prevail, truth will prevail. There is no reason why any man with sober mind should doubt the principles of the gospel taught by the Church of Jesus Christ of Latter-day Saints. There can be no failure to it, I care not what the world may think, or what men may think. Individuals may fail, but the Church of Jesus Christ is founded upon facts, it is founded upon revelation, and upon true principles that have been in the earth since the earth was peopled, under the direction of Adam, our Father in the flesh. And in this dispensation it is the word of God, and the Church is the organization of God. It will stand when others fail. It will be in the earth to meet the Redeemer when he comes to claim his people. I know that his Priesthood is in the earth, and that holy men are in this Church presiding over it. I know the Church has a prophet in this day, just as surely as it ever had in any dispensa-

tion of the gospel, and it will not, nor can it go astray. At times it may be hindered in its growth, but it will eventually triumph, and the principles involved in it will become the common knowledge of the honest in heart in all the world.

I pray the Lord to bless us. Israel will prosper, and the Church, through its ministry, will grow. The results of our work as elders in the earth are being felt daily. Thousands and thousands of people are being led into the waters of baptism. They are found in every part of the country, and the country is filled with honorable people who, in their hearts, desire to know the truth. It is hard to be weeded out from the convictions that have surrounded them, planted there by father and mother and a long line of progenitors, but when they hear the truth and study it, they accept it. I believe that the Lord provides for the restoration of his family according to their faith and as they prepare themselves and are qualified as a result of their faith to come into this Church, they come into it and become members of it, and begin to work for it. That is the history of it, and it shall not change till the end shall come.

I pray the Lord to bless us, in the name of Christ. Amen.

ELDER A. WILLIAM LUND

Assistant Church Historian

I hope, my brethren and sisters, that I may have the Spirit of the Lord to be with me in the few remarks that I may make this afternoon. This is the first time that I have been called upon to speak at a general conference, and I certainly feel the need of the aid of your faith and prayers, my brethren and sisters, and of the Spirit of the Lord.

I rejoice that I am a member of the Church of Jesus Christ of Latter-day Saints. I am proud of my parentage—of my father and of my mother. I am proud of the teachings that they gave to me in my youth, and I only hope and pray that I may always be faithful to the teachings of my beloved parents. I have a testimony that the gospel of Jesus Christ is true, that this is the work of God, that the men who stand at the head of this Church are men of God, that they have the Priesthood, that they are called and chosen in this day to lead God's Church, and I pray that the Lord will bless them always with health and with strength, that they may carry on this great work, the leadership of which has been given to them in this dispensation.

As a young man I have often wondered if the youth of Zion really and truthfully appreciate the wonderful privilege they have of working in the Church of God, if they really have faith in the doctrines and principles that are set forth by this wonderful Church of ours. I consider it a great privilege to work in the Church of God, and I desire always to work in it.

I have often wondered if we have the faith in the truth that is necessary for us to have, in order to stand when trials and tribulations come upon us. I wonder if I could stand if the same trials and tribulations should come upon me that have come upon those who have passed to the great beyond. When trials and persecutions were heaped upon the prophet and upon the leaders of this Church, it took faith, my brethren and sisters, to stand in those perilous times. In the times of Kirtland, in those dark days when apostles, some of them, were leaving the Church, apostatizing, because the evil one had gained power over them. Then such men as John Taylor, wonderfully brave and courageous, stood forth and testified to the people that it was through Joseph, the Prophet of God, that they had been taught the truth; it was through him that they had received the power of God to perform the ordinances of life and salvation, that he had shown them the way of eternal life, and he asked them why they were going back upon these wonderful truths. Even the man who converted John Taylor in Canada was being affected by the many things that had been said. John Taylor met him and said to him that the gospel was the same now as when he had preached it in Canada and that it did not make any difference what man might do, yet the gospel of Jesus Christ was true. Thus Brother Taylor testified to him, and that man, be it to his honor, returned again. He had not left the Church, but he returned again to his full fellowship and died a faithful member of this Church. That same man, President John Taylor, died away from home, away from the love of his dear ones. In a letter written to his children and to his friends gathered in the Gardo House on the first day of November, 1886, he pleaded with his children and with his wives to live true to the principles of the gospel of Jesus Christ. He thanked the brethren for being present upon his birthday and celebrating that day in his honor. He gave up his life for the testimony of the gospel of Jesus Christ which he knew to be true.

When the Prophet Joseph was in Carthage jail, Willard Richards and other men were there with him. On the day of the martyrdom, in talking to some of these men, the Prophet Joseph wanted them to leave Carthage jail. He knew what would be his end. It may be true, my brethren and sisters, that in the heat of battle we are willing to give up our lives for a thing that we hold dear, but this man, Joseph Smith, knew for some years previous to the time that he was martyred that he should give his life for the testimony that he had received. In a letter written to John C. Bennett in 1840, Joseph Smith, in describing Nauvoo, said to him that if their enemies would leave them there long enough Nauvoo would become one of the most beautiful cities upon the banks of the Mississippi. In a meeting held in April, 1842, in talking to the Relief Society, Joseph Smith said that he would not be with them very long. He said that the people of the world would hear his voice only for a short time. On the 6th day of August, 1842, when he uttered that wonderful prophecy concerning the people coming into

these Rocky Mountains, he did not say "I will go with you," but he said: "You will go into the valleys of the Rocky Mountains." When incarcerated in Carthage jail he realized that the end was near, and he desired that his brethren should not remain with him there. He tried to get Hyrum to leave him, but that faithful brother would not go. He asked Willard Richards to go but Willard turned to him and said: "Brother Joseph, you did not ask me to cross the river with you. You did not ask me to come to Carthage—you did not ask me to come to jail with you, and do you think I would forsake you now? But I will tell you what I will do, if you are condemned to be hung for treason, I will die for you." That was the faith of that man—willing to sacrifice his life for the Prophet of the living God.

We are not called upon, brethren and sisters, to sacrifice our lives for this gospel, but are we willing to sacrifice a little of our time in our block teaching, in our High Council work, in Sunday schools and in other opportunities that are given to us to serve God? Are we willing to go into the homes of the Saints and preach unto them the gospel of Jesus Christ? Are we willing to lay our all upon the altar of God, if necessary, and if called upon to do so? I firmly believe, my brethren and sisters, that if Joseph Smith at the last moment even, had said to the people that he alone was responsible for this Church, that he alone was responsible for the coming forth of the Book of Mormon, that they would have ceased their persecutions against him and would have heralded him as one of the greatest men that had ever lived. They would have considered the Book of Mormon as the greatest piece of literature that had ever been given in the English language. I firmly believe that, my brethren and sisters. But because he was true and faithful to the testimony that God had given unto him, that he had seen God, that he had seen Jesus Christ, that angels of the living God had come to him and had given unto him the keys of the dispensations that they held, making him the prophet of the dispensation of the fulness of times, they ridiculed the Book of Mormon, they made fun of him, and finally took his life. But what an example of courage and bravery he has given to the world, dying for the testimony that he knew that the work he had founded was the work of God and not of man.

I am thoroughly converted, my brethren and sisters, to work, work in the Church of God, to do the things that are required of us; and I believe then that the Lord will bless us with health and with strength to carry on his great purposes. Men in these days in which we live have also shown themselves to be courageous to the faith that comes to them as children. My own father, when he was a boy not more than fourteen years of age, was an elder in the Church of Jesus Christ, preaching the gospel to the people in his native land, Denmark. On one occasion he went into the home of a certain rich man. This man thought a great deal of him and offered him the greatestest temptation

that could be placed in the path of my beloved father—that of an education. He offered to put him in school, to educate him and to make him the heir of all he owned if he would renounce “Mormonism.” But that boy, having the faith and testimony of Jesus Christ, refused to give up the pearl of great price. He had found the truth, and he lived faithful always to that testimony that was given to him as a boy. On his death bed, the last words that he gave unto his children were that they should remain true to the gospel of Jesus Christ. I only hope we all may be true to this wonderful gospel. I know that the Priesthood of God is here upon the earth, that the keys of this Priesthood are vested in the President of this Church, Heber J. Grant. I know him to be a prophet of the living God. When I came to England as a missionary, President Grant was the President of the European mission. I was appointed to labor in the Newcastle conference. There was a certain woman living in one of the towns in that conference who was afflicted with deafness, and she desired that President Grant should administer unto her. He did not have time, because of other conference appointments, to go to the town where she resided, but he promised the elders that if they would administer to that woman that she would be healed; and I bear you my testimony that his words were fulfilled, that the elders did lay their hands upon the head of that woman and she received her hearing. These things, my brethren and sisters, are faith-promoting to me. They testify to me that the Spirit of God is with the men who are at the head of our Church. The Priesthood of God is the greatest thing that has been given to us. In it is the greatest and most glorious opportunity given to young men to exercise authority in the saving of souls. And no matter what may be said, I bear you my humble witness that these men do hold this Priesthood and are the leaders of the Church and Kingdom of God. May God bless you, I humbly pray, in the name of Jesus Christ. Amen.

ELDER DON C. RUSHTON

Former President of the Australian Mission

My brethren and sisters, it is the greatest event of my life to be called upon to stand here before you and bear my testimony to the work of the Lord, as I have taken part in it in the different parts of the world where I have been called to labor. I feel very timid and humble today, in facing this great audience, for I have not been accustomed to meeting with so many people at one time, but I do feel very grateful to the Lord for the splendid opportunity we have had of meeting in this conference and of listening to the testimonies of those who have been chosen to lead this people.

I have been out in the land of Australia for about four years at this time, and three years some time back, laboring with an excellent

people, a people who have many of the virtues and good qualities that are found among the races in the different parts of the world. They are principally from the British Isles, having gone over to Australia, a very fruitful land, a land capable of supporting many millions of the world's inhabitants; but it has not been consecrated, seemingly, by the Lord. I was listening to the testimonies of Brother Roberts and Brother McMurrin today, in explanation of the work which is being done on this continent, and of the testimony that had been given of the consecration of this land in the early days by the prophets, inspired of the Lord, and of how these prophecies have come to pass and been fulfilled, and I thought of the land of Australia. It seems that that land has no great destiny for the children of men.

There are no traditions about its early inhabitants. When Captain Cook discovered the land he found there a dark-skinned race of people. They were estranged to all other races, it seems, resembling, to some extent, the African, but yet not like them. They were different from any of the other races that he found upon the South Pacific islands, and he considered the land at that time was not inhabitable for the white man. It lay in that condition for many years, until England took charge of it, and that country began to send over their offenders to that part of the world, political transgressors. Men and women who were not in favor, altogether, of the royalty of the English government were sent over, and left in the country of Australia. It is a great continent and is as large as the United States. Our work there is greatly divided. The nearest conference we have to Sidney, the headquarters, is six hundred miles, and the farthest one away is three thousand miles, so that we have to travel six thousand miles to visit the conference in West Australia. We have about eleven hundred members of the Church in that land divided into six conferences, including the Island of Tasmania.

This great country has only a population of about seven million people. It is capable of supporting twice that many, but for some reason the people are not going there. The government of Australia is doing everything it can to induce men to come there, but they will not come in sufficient numbers; while this country of America is doing everything it can to stop them from coming here. So we observe the great difference. Australia is a fruitful land, and one where conditions are better than they are in nearly any other part of the world, but the country cannot get population sufficient to supply the demands, while America, crowded with people to some extent, cannot keep them out.

Brethren and sisters, the words and the blessings of the prophets are sure to come to pass. I was thinking of the blessings which prevailed at the time when Isaac blessed Jacob and Esau. You remember how Jacob bought Esau's birthright, and in order that he might attain to the blessings, he had to deceive his father, Isaac, but he deceived

him and obtained the blessing, and that blessing came to pass. Again, when Jacob was blessing Ephraim and Manasseh, he crossed his hands when blessing those two sons, and while Joseph tried to remove his father's right hand and place it on the head of Manasseh, Jacob said, "No." All of these blessings came to pass, and while some of us think that it was not altogether fair that Jacob should obtain the blessing, yet it was pronounced upon his head by the prophet, a man authorized of God, and sent of God, and it came to pass. And so it was with Jacob when he blessed the sons of Joseph. He blessed them that they should inhabit this great land that we are in, and the Lord has sanctified it by his prophets; and so we find it today the best land, a land where everyone wishes to come, a land where everyone desires to remain, a land where those who have lived here and go away always wish to return again—in fulfilment of the prophecies which have been made and the blessings which have been given by God.

We find that the land of Australia has no great destiny, and because of that, perhaps, the people of the world are not going there. But there is a great people living there, a people who are susceptible to the gospel, a people, however, whose minds have been poisoned against the truth by the stories which are circulated, and by the falsehoods which have been told; but whenever we have opportunity to remove these falsehoods, to show the light that God has given to the world and the gospel plan, and to get men to investigate our message, we have found friends. They do not always receive the gospel. You know it requires quite an effort to receive this gospel, because one has to give up a few things of the world; but we have a great many friends in Australia, and the government is friendly towards us.

We undertook to erect a Church there a little over a year and a-half ago. When we began building, the ministers of the neighborhood in which we were going to locate the Church were very much alarmed, and they got up a huge petition among the people of the neighborhood and the ministers all over the city of Melbourne, a city of a million inhabitants, against the "Mormon" people erecting a Church in Melbourne; and so an investigation was entered into by the government. They called upon us to furnish the evidence of what we intended to do when we had that temple as they called it, erected, for they think that the Latter-day Saints do not build anything but temples. Of course, we had to produce the evidence of what we believed in, and what would take place at this building after we had succeeded in erecting it, and as a result we presented the gospel before the government of Australia, and we preached the gospel to them. They read our gospel publications, they read the Book of Mormon, the Doctrine and Covenants, and the Articles of Faith, and some scientific works by some of our leaders, and those who have written the message of truth to the world in this day; and as a result they told us to go ahead

and build our Church, they did not see any objections whatever. I also had the pleasure of explaining to them the fruits of our gospel wherever our people go. I asked them to investigate what had taken place in Canada where our people had gone and colonized. I asked them to investigate the conditions which prevailed at one time when the "Mormon" people lived in Mexico. I asked them the question if it should not be right and proper that we might be able to found such colonies and a people who loved liberty and who lived the laws of good government, and who upheld industry, and who lived a temperate, moral life. I asked them if Australia could be injured by a class of people of that kind, and they said: "We want that class of people." I said: "You will find them among the Latter-day Saints, and if you desire further information, come and learn what our purposes are and what our people are wanting to do for the world." So it was not difficult for them to see our position. I also told them that we had been there for forty years or more preaching the gospel, and that we had brought into their country thousands of pounds of money from our own country, for we all pay our own expenses, and we have never asked Australia for one cent of money. I asked them if there was any other set of ministers in all their land who taught the gospel and paid their own way and brought their money into that country? They said: "Why, from a business standpoint you are the most useful men and the best men we have in the country." And so they told us to go ahead and erect our Church, and we did, and we have erected two others since then, and the Lord is opening the way and removing the prejudice. We have had a hard fight with the picture films. They sent pictures all through that country maligning this people, and we had to meet them, and did meet them and succeeded in removing a great deal of the prejudice.

Time will not permit me to go on further telling you any more at this time, but I pray that the Lord will pour out his Spirit upon this people. I know that he will if we will live the gospel. I know that the prayers of these men who have been called to lead Israel are answered. I have seen it demonstrated many times. The elders that come into the field, upon whose heads the authorities of the Church have laid their hands, have those blessings fulfilled to the very letter, and the Lord is with them; The Lord is inspiring and leading and directing this great work.

Now, brethren and sisters, may the Lord continue to bless us, and bless the world that they may hear the gospel, that the predictions that this gospel of the kingdom shall be preached in all the world may soon come to pass; for the time of the end is drawing near. May the youth of Zion arise, and may they hold forth and hold up to the high standard of their noble sires. May we still hold up that great example of righteousness and industry and honesty and fidelity which they demonstrated and which has made this people what they are today,

and made possible this great gathering of this conference, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I doubt very much whether President Penrose will be with us tomorrow. I feel in my heart that it will be wisdom for him not to make the attempt. We all know his marvelous and wonderful will power and his determination to be with us, but in view of his weakened condition I almost feel that it would be tempting Providence for him to be here tomorrow. He sent word that he expects to be here, but I am in hopes he will change his mind. We have him in mind as we sing this magnificent hymn. Few men in all the world have written anything finer in our day or in any other day than the many splendid hymns that Charles W. Penrose has written:

The congregation sang, "O ye mountains high."

Elder William D. Hanks, President of the Union stake of Zion, pronounced the benediction.

Conference adjourned until 10 o'clock Sunday morning.

THIRD DAY

MORNING SESSION

On Sunday morning at 10 o'clock, October 5, 1924, all seats in the Tabernacle were occupied and every available standing space was filled. Many were unable to gain admittance. All the aisles in the galleries and on the main floor of the building were occupied. Barratt Hall was provided with a radio, and in the Assembly Hall there was an overflow meeting at which Elder John M. Knight, president of the Western states mission, presided.

President Heber J. Grant presided.

The choir and congregation sang, "Praise to the man who communed with Jehovah."

The conference was opened by prayer by Elder Joseph R. Shepherd, president of the Logan Temple.

The hymn, "An angel from on high," was sung by Mrs. Mary Ellsworth and Mary Lindsay and the choir.

PRESIDENT HEBER J. GRANT

Parley P. Pratt has written more inspirational hymns for the Latter-day Saints to sing than any of the other of our poets; and there are few, if any, of his hymns that touch my heart more than this wonderful hymn to which we have just listened, so beautifully rendered by our sisters and the choir. It was written by inspiration, and, to my mind, if we omit the last verse, the wonderful prayer, contained in this hymn, is marred and lost. There has never been any doubt in the minds of the Latter-day Saints that Jerusalem will be rebuilt and re-established, and the prediction contained in this last verse is in prospect of being fulfilled. From the day that the British army rode into Jerusalem a change has come. We believe absolutely in the inspiration of this hymn, and that every word of this last verse will be fulfilled:

"Lo, Israel, filled with joy, shall now be gathered home,
Their wealth and means employ to build Jerusalem;
While Zion shall arise and shine,
And fill the earth with truth divine."

PRESIDENT ANTHONY W. IVINS

THE OLD PATHS AND THE GOOD WAY

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

"Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

"Therefore hear, ye nations, and know, O congregation, what is among them.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jer. 6:16-19.

My brethren and sisters, I stand before you this morning as Elder Stephen L. Richards said that he did, yesterday, awed in the presence of this great congregation of Latter-day Saints, and in the presence of God, our Father who, I know is here by his Spirit. I feel dependent upon him, dependent upon you, and the exercise of your faith in my behalf, to help me during the few moments of time which I expect to occupy.

THE PATHS OF THE LORD

The way, or path, to which the scripture which I have read refers, is the path, or road, in which the Lord desires, and has always desired, that his people shall walk.

THE TRAILS AND PATHS OF MEN

Roads made by men thread the world. They have many beginnings, and some of them intricate and devious windings before the end is reached. Some of them are broad and easy to follow, and converge into other like roads, along which multitudes constantly travel, multitudes who appear to be striving for the same objective, a destination which the history of the past shows but few reach. In the beginning these roads were mere trails. Men knew the direction in which they wished to travel, the destination which they desired to reach, but no one had traveled the road before them, no trail had been blazed, there were no markers to follow, and they went blindly on, often to disaster, and sometimes to death.

In their effort to reach the Pacific coast, less than one hundred years ago, people perished from thirst, when there was water in abundance near. No one had been over the road before them, and they perished in the deserts of sand, because there was no track to follow.

Today no man would attempt to reach Utah from Santa Fe by the route traveled by Cardenas more than three hundred years ago, we have learned that the Grand Canyon of the Colorado interposes an insurmountable barrier, a barrier which cannot be crossed, but know that there are other trails which make the passage of the great canyon and river possible. No party of travelers would attempt to reach the Pacific Coast by the route followed by the company of emigrants who perished in Death Valley, in 1849.

The impassable barriers, and relentless death traps have become known, the roads and trails have been charted, and the wayfarer, knowing his danger, avoids them.

The roads built by man are constructed to satisfy the demands of his environment. Over them he carries his commerce, they bring into close relationship remote communities and add greatly to his pleasure, convenience and comfort. They have become so well defined that they may be traveled with perfect safety and confidence, for from the starting point to our destination the way is plainly marked, though it take us to the other side of the world.

ONE ROAD WHICH MEN HAVE NOT DESIRED TO FOLLOW

There is one road which the great majority of mankind have never, as yet, cared to follow, notwithstanding the fact that the destination to which it leads is more desirable than any other. Since the earliest period of the existence of man, so far as we have record of his existence, the way has been plainly marked, and the destination to which the road leads well understood, but men have said, we will not walk therein.

Since the beginning of time, as we count it, men have shown by their works, that from the influences and teachings of the remote past, the conviction has prevailed that birth into this life is not the beginning of the existence of man, nor is death the end of it. The people of the world, whether civilized or savage, so far as my personal observation and study enable me to judge, have always found some outward means of expression, by which their faith in the invisible is shown. It may be by worship of the forces of nature, the sun, the moon or stars, or they may bow down to images of wood, or stone or gold. In whatever form, this worship is but the expression of faith in the intangible forces in which man believes, and to which he acknowledges his debt of allegiance and service.

PERPETUITY OF PEOPLES AND GOVERNMENT DEPENDENT ON RELIGIOUS FAITH

I know of no great nation of antiquity which did not have, in connection with its system of civil government, a code of ethics which embraced in its doctrines, and had for its purpose, the ends which we moderns seek in the various forms of religion which we believe in and practice. The perpetuity of the various forms of government which prevailed was dependent, as all governments are, entirely upon the ethical, or religious faith and practice of the people, for, if we are to judge by the history of the past, without the higher ideals of ethical life, applied in the administration of civil affairs, no nation can long survive.

The earth on which we dwell was designed by the Creator to be the home of man; and, for the benefit and blessing of his children, the Lord plainly marked the path, or way in which they should travel. He taught them that, being the Former of the universe, and Father of the spirits of all men, holding dominion over the earth, and all that

pertains to it, that we, in appreciation of the blessings which we enjoy, should acknowledge our obligation to the Giver, by obedience to his will and reverence to his laws.

We know that our sojourn in this life is but transitory, that we must pass from mortality, and the Lord has taught us that by observance of certain simple laws which he has given, or by traveling in the road which he has marked out we may find our way back into his presence, where, if our conduct in mortality justifies, we will be crowned with glory, immortality, and eternal life.

We have but limited knowledge of the hand-dealing of the Lord with the ante-diluvian people, but sufficient is preserved to show that, notwithstanding the fact that he sent prophets among them, who warned them of the judgments to come, because of their transgression, they refused to listen, the result being that when the flood came they perished in their sins.

One would suppose that the dreadful experience through which these people passed would have been sufficient to have impressed the sons of Noah, who were among the survivors, that they never would have forgotten, but it was but a short time after they became established on the banks of the Euphrates and Tigris when they had so far forgotten their obligation to the Lord, their Father and deliverer, that in his anger he confounded their language and scattered them abroad on the face of the earth.

A GREAT EVENT, AND A MIGHTY PURPOSE FORETOLD

It was at this time that an event occurred which was of great importance to us, we people who are permitted to live in this, the greatest dispensation of the history of the world, in this land which is choice above all other lands. Foreseeing that the people of Babylon and Nineveh would not repent of their wickedness, and return to his service, the Lord took a small company from the great tower which was in course of construction, and under the leadership of inspired men brought them to this land which we now occupy.

That knowledge of the redemption which was to come to the human family through the infinite atonement which would be made by Jesus Christ was possessed from the beginning by the people of the world is plainly shown by the scripture, and is particularly emphasized in the revelations which have come to the Church in our day. In order that this great truth might not be lost sight of, the Lord has, at various times, and in divers places, manifested to his servants, either by dream or vision, or by personal appearance the importance and indispensable necessity of faith in it. It naturally followed that with the renewal of the old covenant, with the small body of people, whom he designed to bring to a new world, he should again make clear to them this great truth, by which their lives were to be governed, either

for their blessing or condemnation, and this he did to the brother of Jared, under the following circumstances:

THE GREAT TRUTH MADE CLEAR BY REVELATION

While engaged in prayer the voice of the Lord came to him, as follows:

"Believest thou the words which I shall speak?

"And he answered; Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had spoken these words, behold the Lord showed himself to him, and said: Because thou knowest these things thou art redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you. Behold I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and daughters.

"And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which you now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear to thee to be in the spirit will I appear unto my people in the flesh."

RESULTS OF AN ANCIENT WARNING UNHEEDED

By this we see, my brethren and sisters, that more than two thousand years before he manifested himself in the flesh Christ showed himself to this man, that a witness might be had among the people of his existence and future ministry among men. Before this people reached the American continent the Lord warned them of the consequence of disobedience, and made known the conditions upon which they were dependent, either for success or failure, after their arrival here. Let me read:

"And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth, even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

"And now, we can behold the decrees of God concerning this land that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that does possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh to you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the

fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

It is sufficient at this time to state that, notwithstanding this admonition, and the many manifestations of the power and mercy of the Lord, which were had among them, the Jaredites refused to walk in the way that the Lord had marked out, went into transgression, and finally, through war and contention, ceased to exist as a nation.

More than one thousand years after the Jaredites were led away from the tower of Babel, the Lord again brought a small colony of people from the old world, this time from Jerusalem, and established them in America, a people known, and referred to in the records which they kept, as the Nephites.

To them the Lord repeated the promise which he had made to the Jaredites: He would lead them to a choice land, which should be their inheritance, and great prosperity would attend them on one condition, namely, that they should be devoted to the God of the land, who is Jesus Christ. The doctrine of the atonement was revealed to them, and after his resurrection the Redeemer appeared, and organized his Church among them. For two hundred years after the organization of the Church the Nephite people enjoyed a great degree of peace, prosperity and happiness, but like the Jaredites before them, they refused to walk in the old paths, and when the prophets whom the Lord raised up warned them that the road in which they were traveling would lead to disaster, and that the way of the Lord was so plainly marked that a wayfarer, though a fool, need not err, they said, We will not walk therein. When the watchmen said, Hear the sound of the trumpet, which calls you back to the old way, they said, We will not listen. Disobedience resulted, as it always has, in loss of the birth-right which the Lord had given them, and the destruction of another nation which might, if obedient, have continued until the present.

MODERN DISCOVERY OF AMERICA

This brings us to another epoch, or dispensation, of greater importance to us, to the world at large, than any which has preceded it. Another period of one thousand years had elapsed. When the Lord inspired Columbus to sail away from Spain, and directed him to the shores of the New World, the first step had been taken in the opening of the greatest gospel dispensation which the world has ever known, a dispensation looked forward to by the prophets of old, in which the Lord said that he would consummate his work, and prune his vineyard for the last time, when the wheat was to be garnered, and the tares bound in bundles, and burned.

By natural means, as the Lord always operates for the accomplishment of his purposes, means so simple that the thoughtless and un-

believing do not see the manifestation of his power, he brought the Puritans from the old world to New England, the Dutch to New York, the English Cavaliers to Virginia and the French to New Orleans, a combination of races which, paradoxical as it may appear, was just calculated to give us the composite America who made the United States of America what it is, the greatest nation of the world today.

Inspired men have been raised up, who have given us our form of government, and the code of laws by which we are controlled, the best ever evolved by man, so far as we are able to judge. The Lord has strengthened the arms of the patriots who have defended us against the assaults of all those who have come up against us, and delivered us until today, from those who would have torn us asunder. Against all opposition, I sometimes think almost against ourselves, the Lord has brought us to our present condition, until this nation, like a city set on a hill, has become the light of the world.

ARE WE TO PROFIT BY PAST EXPERIENCES?

I have gone hastily over the history of the past, which brings us to the present, to us the most important period of the world's history, because it is our day, the day in which the conduct of world affairs, with which we are directly associated has been entrusted to us, when we are to prove whether or not we are to benefit by the experiences of the past, avoiding the pitfalls into which our predecessors have fallen, and profiting by the markers which they have placed along the road which leads to happiness and success, while we avoid those which the experience of the past teach us inevitably lead to disappointment and failure.

ALL INSTITUTIONS AND INTERESTS DEPENDENT ON THE STABILITY OF GOVERNMENT

The welfare of the Church, and every other interest and institution of our country is dependent upon the stability of our civil government, by which our every interest is controlled. There is nothing which we call our own, not even our lives, which is not subject to its demands. However much we may resist or say we will not, it compels submission.

Our government can be no better than its citizenship, since the men who frame and execute the laws are chosen from among the body of the people, and consequently reflect the character of the majority of the electorate.

IT IS TIME WE TAKE NOTE OF THE SIGNBOARDS OF HISTORY

Has the time come when it is worth while that we pause and carefully examine ourselves, when we should take note of the sign boards which history has placed along the road which we are traveling? Is it worth while to inquire whither this road leads? To listen to the

pleadings of those who have gone over it before, and know the death traps which are scattered all along the way, or shall we go blindly on ignoring the experiences of the past, until chaos shall come to us as it has come to those who have occupied this choice land before?

I have gone back over the road which leads to Babylon and Nineveh, to Thebes and Memphis, to Tyre and Sidon, to Greece and Rome, and all along the way have seen these words of warning blazed in the tree-trunks, and cut into the face of the rocks—Beware of lack of faith in a living God. Beware of selfishness, of personal ambition, of pride, of love of power and dominion, of disregard for the honor of men, and the virtue of women, for the end of this road is disappointment and death.

I believe that every soul present desires the perpetuity of our government. It would be a source of sorrow to know that there is a person here who is not willing to give his all that this desired end may be achieved. If this is to be accomplished we must avoid the road which those who have gone before have followed. I fear, as I contemplate our present condition, that some of the paths in which we are walking, if we continue to follow them, will lead us into the broad road from which few turn back, once they have entered into it.

OUR NEGLECTS AND SERIOUS TRANSGRESSIONS

Our reverence toward our Father and God is not manifested in our lives as it should be. Instead of honoring his holy name, as we should, we openly and unblushingly profane it, notwithstanding the fact that he has told us that we should not take his name in vain, and that he who does so will not be found guiltless.

We are told that only the simple minded and uninformed believe in or practice the doctrine of prayer, and this world-old command of the Lord, this principle which opens the gates of heaven, and brings us into communion with the Father, through his Only Begotten Son, has been almost entirely eliminated from the American home, and is no longer regarded as a necessary, or even proper part of our public school system.

We loudly acclaim our devotion to, and love for American ideals, and pose as patriotic, law-abiding citizens, while the very men who enact our laws, and are appointed to enforce them, too often violate the law, and the trust reposed in them, as if they were exempt from that which they require others to obey. Our trusted agents who have the management of our public affairs, too often prove themselves to be rouses and swindlers by uniting with the men whom they profess to detect and prosecute, to rob us of that which they are employed to protect.

Men, profound in their knowledge of the law, too often use their great learning, not to uphold and magnify the law, but to pervert it, and find means by which we may avoid its just requirements. Self

confessed criminals, guilty of the most heinous crimes, premeditated in their execution, are turned loose upon defenseless, law-abiding communities, to continue their criminal practices upon those whom the law is designed to protect.

IN THESE TRANSGRESSIONS WE ARE TRAVELING THE BLAZED
TRAILS TO DEATH

We are rapidly converting the Sabbath day, which should be observed as a day of rest and devotion, into one of pleasure, rather than worship. Are we becoming lovers of pleasure, rather than lovers of God? If so, we are traveling in one of those blazed trails which lead to death, rather than life.

GOD HAS REVEALED HIS WAY; WILL WE WALK THEREIN?

I bear this witness: That in the age in which we live the Lord has again revealed himself to man. He has again marked the road in which we should walk. It is the old way, and the voice of the prophets of the Lord has been heard calling upon the people to walk in it for nearly one hundred years. The sound of the trumpet has been heard, but men have said, We will not walk in the road marked out, neither will we listen to the sound of the trumpet which calls us back from the broad road which we are following.

GOD'S PATH, DECREE AND WILL REVEALED. WILL THE PEOPLE HEARKEN?

The decree of the Almighty regarding this land is in force today, as it was in the days of the Jaredites, and the Nephites. It is an everlasting decree, and we, as other peoples who have occupied this choice land, must be governed by it or suffer the consequence. Let me conclude my remarks by reading briefly from the Book of Mormon. This is the scripture of the American continent, the destiny of this land is outlined in it as in no other book. The road, or way, is plainly marked, no one need err who will follow the blazed trail. It is a straight and narrow way, but easy to follow, notwithstanding the many cross roads which intercept it. All of the danger points have been charted, and the way of safety plainly shown.

The man who sealed up this record, and through whom it came to us, said:

"And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men if this be the case. * * * I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; And the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? * * * And God shall show unto you, that that which I have written is true.

"And again I would exhort you that you would come unto Christ, and

lay held upon every good gift, and touch not the evil gift, nor the unclean thing. * * *

"And now I bid you all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.

ELDER CHARLES W. NIBLEY

Presiding Bishop of the Church

My brethren and sisters, I suppose one could never grow old enough, at least I never expect to, to get entirely over stage fright. This is the third day that I have been sitting before this congregation, not knowing at what hour I might be called upon; and when one has gone through that experience for two or three days the stage fright becomes accentuated.

It is recorded of Thomas Carlyle, who could not do his thinking if there were any great noise about, that he had a neighbor, a lady, who kept some chickens; and the crowing of the roosters was a source of annoyance to him. He sent a kind letter to his neighbor and offered to buy the chickens so that he might kill them. She refused to let him have them, and said: "Besides I don't see why they bother you. The roosters crow only at stated intervals." He replied: "Yes, madam, that is true; but you don't know what I suffer waiting for them to crow."

I am indeed awed in the presence of this great multitude. My soul is subdued before this wonderful gathering, this splendid congregation, composed of men and women who are among the choicest of the earth. To stand before you and try to counsel, advise, or instruct is a responsibility which makes one feel his own insignificance. Except I have the Spirit of the Lord to assist me, I can be of little service in this position. I pray, therefore, for your sympathy and faith, and for the assistance of that same Spirit which has been given to the speakers of this conference up to the present.

I listened with deep interest to President Grant's report of the various activities and work of the Church—its growth and all its splendid affairs of which we heard in the opening of our conference. The building of temples and their maintenance and operation take a substantial part of the means of the Church. Here we maintain the Temple and these beautiful grounds. I hope you will not fail to walk around this block and see if you can get out of it a thrill such as has come to me during the last week, as I have looked upon its beauty and have thought of the pleasure that it must afford to the visitors within our gates. All this is kept up at the expense of the Church, and it costs a good deal of money. The free organ recitals, given every day to the strangers—and to those of our home people, as well, who choose

to go—are paid for by the Church; as also is the care of the organ, the upkeep of this building and these grounds, and it all costs quite a sum of money.

Then, there are further expenditures for the building and meeting-houses, as the President called to our attention, and as Brother Rushton from Australia told us yesterday. They are spending considerable means for this purpose down in Australia; and we were also told by President Grant of large sums of money being spent for the building of places of worship in Sweden, in Norway, in Rotterdam, and in the cities of the eastern part of the United States. President Roberts told us of the chapels that have been built in Baltimore, and at other places in his mission; and, indeed, over all the face of the earth—in practically all of the civilized world, we may say—these activities of the Church are being conducted, and it takes a large, a very large, amount to carry them on.

Where does all this money come from? It is the tithes you pay, and I pay, that the people of this Church contribute year by year. I am in a position to announce to you, and I feel it my duty to do so, that the means you pay, the money you contribute as tithing, all that comes into the hands of the Trustee-in-Trust, is expended in a judicious, wise, and righteous way; and only in the interests, the best interests, of the building up of the Church of Jesus Christ of Latter-day Saints. I am in a position to know this, and I testify of it to you this morning.

My brethren and sisters, the question I want to put to you, and to myself also, is this: Have you and I done our share in this respect? Are we doing our full duty in assisting in the building up of this work? Are we helping to keep missionaries in the field? Is it our means that help to extend this work in the wonderful way that it is being extended? If not, then this spiritual power, this force, has not yet gripped you and me sufficiently to make us know that our duty is to pay our tithes—the full amount the Lord requires—and to do it when the means come into our hands; not to wait until the end of the year, because then we may not have it. It is true that we are instructed to make settlement annually, paying one-tenth of our interest, and we should see that it is paid annually, and make our settlement annually; but the time for us to pay our tithes and to contribute to this work, to help it grow and to be partakers in it, not only in words, but in deeds as well, is when we have the money in our hands, when it comes to us. I know that I was brought up strictly in respect to this matter, for my good old mother did not wait until she made ten pounds of butter before one pound of it was paid to the bishop. We had no money in those early days, but we gave butter, eggs, potatoes, wheat and hay—all that the earth produced. She did not wait until she got ten pounds before she paid one. No, she paid it from among the first, to get the tithing debt off her hands. If there were a dozen eggs, or two dozen, or five dozen, the tithing, and a little more than the tithing,

went to the bishop at once. So I say, that this is a good example for me, and a good example for you. When the means come into our hands, let us pay our tithing then and not wait, perhaps until the means have been dissipated.

This Church, with its varied activities, tends to build up the communities in this country. Our Chamber of Commerce, in Salt Lake City, is asking for seventy-five thousand dollars in donations—what for? To advertise Utah. And what is the purpose of advertising Utah? To bring settlers here to make homes and to build up the communities. Well, that is a good thing. I contribute to that, as do many of you who live here. But this Church has two thousand missionaries, or about that number, in the field all the time, who are preaching this gospel, the gospel of Jesus Christ, and who are winning souls to it. While they do not encourage those people to come immediately to Utah, or to this country, yet, as soon as these converts hear about the Temple of the Lord, as soon as the Spirit of the Lord and the spirit of this work get into their hearts, the spirit of gathering is there, and you cannot hold them back, whether they are in Germany, or Switzerland, or Norway, or in the United States, or wherever they are. They want to come to Zion, and our difficulty is to keep them from coming too quickly. Now, if it is a good thing for the country and for the city that we spend money to bring people here, isn't this Church one of the best institutions for the merchant, for the business man, and for other interests? For the people that we bring here are of a class who want to build and own their own homes, and who do that very thing. In a little while they are established on the land, and they make the best of citizens.

It is safe to say that the means we spend every year in beautifying this block contribute more to the renown and glory of Salt Lake City than almost all the money that is spent elsewhere; and this money is contributed by you Latter-day Saints; it comes from your tithes; and it is good advertising; it is good work. We should not be ridiculed for it; we should rather be commended for it and blessed for it. This conference gathering every six months brings thousands of people here. I wonder whether that is not a good thing for the merchants and the business interests of this city. I wonder how these merchants would like to have our conferences suspended for a time. You would hear something other than criticism if this were done. You would hear a plaint and a wail go up; so I point out to you, and to the people of this State, and to our friends who are not of our faith, that the activities in which we are engaged make for the building up of the communities, and are a good business proposition in the line of material advancement and the betterment of communities, apart from the spiritual benefits which we know we receive. All this wealth of means which you contribute to the Church is expended, as I have said, in the building up of the community. This is truly American.

I rejoice this morning with all my heart that I am a member of the Church—this American Church that owes no allegiance to any foreign power or potentate, the only real American Church worthy of the name. It is American through and through. It was established by true-blooded Americans of Pilgrim stock, the best Americans from Vermont, New Hampshire, Massachusetts, and the surrounding New England states. Such men were the founders of our Church. It is American in ideals, American in thought, American in every activity connected with it, American in its desire to bless and benefit the people. There is not any other church that can claim anything like that. This is verified by the men who sit here on this stand, President Grant, George Albert Smith and others, and by those who came before them—President Ivins, Elder Smoot and the Clawsons and Whitneys, Richards and Lymans—all sons of the American Revolution and leaders of this people. They are of the truest blooded American stock that can be found in this nation. I would like to have these things pointed out, and to let the world know that we are doing some good, that we are building up the country, and that the money which comes in as tithes is being righteously and properly expended for the advancement of the Kingdom of God.

Again I say, have I done my share? Have you done your share? You alone can answer your part of that question. Some of us have not. I doubt if I have. We can do a little better; we can do a little more. We haven't done quite enough, for this is a great and good work. Check up on yourselves and see where you stand. This work cannot be conducted merely by preaching. It takes means to do all these things that the President has pointed out and that I am trying to rehearse to you, and there are so many, many more, and it takes means to do them all. The thought I want to leave with you is this: Have we done our full share? If not, why can't we try to do it? for the work is just beginning. In all truth, I can say that in its growth and development it has scarcely started yet. Let me read from the Book of Mormon. In chapter 14 of I Nephi, which I shall not take time to read through, there is a reference to the very hymn we sang, written by Parley P. Pratt. When you go home read this 14th chapter of I Nephi. Among other things that the angel of Lord showed unto Nephi was this:

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the Church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with power of God in great glory."

Scattered everywhere is this people, building churches, as has been pointed out, in the East, in the West, and on the Islands of the Sea. It means permanency for the Saints. There will be branches of the Church throughout the world. In 1906 I had the pleasure of

visiting the Old Country, in company with our late beloved President Joseph F. Smith. In the city of Bern, in Switzerland, we held a Priesthood meeting one night, at which the power of God was richly and truly manifest. President Serge F. Ballif was there and is a witness to what I say. Joseph F. Smith said: "Not only will we have churches here, but in this land of Europe we will have temples of the Lord built here and there, all over the land." That was his prediction. I believe it. I believe in this vision of Nephi; that he saw our people scattered in small communities all over the face of the earth. The Church of God is permanent. We must build these churches. I have said all along that this Church can spend its money to no better advantage than in building meeting-houses in which the people may gather together and worship, for this establishes the Church and lends permanency to its operations.

I see that my time has expired. The Lord bless you, brethren and sisters, bless this work, bless his servants, and may we open our hearts and say in our heart of hearts, in our very soul: "Yes, I will do my share, my full share. I must not miss the opportunity. This work is too good, it is too great. The Lord has made me a partaker of it, and now shall I be miserly and withhold my assistance?"

I think it is Brother Golden Kimball who tells the story of his father's owning a beautiful horse. Tithing was paid with horses, cattle, sheep, and everything obtainable in those days. The horse Brother Kimball had was a very fine one, and he said to the boys: "I believe I will turn that horse in for tithing; pay it to Bishop Hunter." The next morning one of the boys paraded the beautiful animal around and wanted to keep it, but President Kimball said: "See here, you take that horse right down and pay it in for tithing, before my heart puckers up."

Now let us do our share willingly and loyally, before our hearts pucker up. God bless you. Amen.

PRESIDENT HEBER J. GRANT

President Charles W. Penrose is hearing everything that is going on here this morning, a radio having been installed in his room, and he is thoroughly enjoying the morning service.

Brother David O. McKay, in Europe, is well and happy but slightly disappointed that he is soon to return home. He is thoroughly enjoying his missionary work, and I am sure that he would really like to remain there until Spring.

You have probably heard of the great Columbia Basin Irrigation Project, the largest contemplated by the United States, up to date. Brother Richard R. Lyman has been requested, by the government officials, to be present there as one of the consulting engineers, hence his absence from this conference. He wrote that he would get excused,

if possible, but we wired him that we did not care to disappoint his associates, and that he was at liberty to remain. He is with us today in spirit, and it is a source of sincere regret to him that he is not present.

One of the most remarkable and splendid hymns that we have is this:

"School thy feelings, O my brother,
Train thy warm impulsive soul."

This hymn was written by President Charles W. Penrose, at a time when he was falsely accused by his brethren, after laboring in the British mission for ten long years without purse or scrip. Upon completing his mission, as I understand it, and when he was about to go home, these false reports or accusations were made against him, and, as he has told me, the Lord gave to him that night, for his own consolation, the thoughts of this very wonderful poem. I shall not take time to read, or for us to sing, the entire hymn, but I will ask the choir and congregation to arise and sing the first verse; and when you go home be sure and read it all. Be sure and get it into your hearts. Be sure and make it a part of your lives, and this conference will not have been in vain, even if you have heard nothing else or received no other lesson here. It was the favorite hymn of President Francis M. Lyman, and he lived his life in perfect accord with the teachings of his favorite hymn:

School thy feelings, O my brother,
Train thy warm, impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.

School thy feelings; there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind.

School thy feelings; condemnation
Never pass on friend or foe,
Though the tide of accusation
Like a flood of truth may flow.

Hear defense before deciding,
And a ray of light may gleam,
Showing thee what filth is hiding
Underneath the shallow stream.

Should affliction's acrid vial
Burst o'er thy unsheltered head,
School thy feelings to the trial,
Half its bitterness hath fled.

Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard,
Keep thy rising anger down.

Rest thyself on this assurance:
Time's a friend to innocence.
And that patient, calm endurance
Wins respect and aids defense.

Noblest minds have finest feelings
Quiv'ring strings a breath can move,
And the Gospel's sweet revealings
Tune them with the key of love.

Hearts so sensitively moulded,
Strongly fortified should be,
Trained to firmness, and enfolded
In a calm tranquility.

Wound not wilfully another;
Conquer haste with reason's might;
School thy feelings, sister, brother,
Train them in the path of right.

The choir and congregation sang, "School thy feelings, O my brother."

ELDER JOSEPH FIELDING SMITH

"For he taught them as one having authority and not as the scribes."

THE WORDS OF THE BRETHREN RING TRUE

I have listened with great interest to the remarks that have been made by my brethren at the various sessions of this conference. I know that their words have rung true, that they have been accompanied with power, with authority, that they have penetrated the hearts of the people, and that we have gone from this building at the close of each service rejoicing, and bearing witness, one to another, that the truth has been declared; and, I believe, with the determination of making it more thoroughly a part of our lives when we depart from this conference. Truly we have heard the word of the Lord, and it has been spoken in power. The counsel, the advice, the instruction have been given unto us in authority. There has been no discordant note, no uncertain sound, but everything that has been said has been said with the conviction of the truth, and we rejoice.

THE TRUTH GROWS BRIGHTER WITH USE

Yet nothing has been said that is new. There has been no new revelation, no presentation of something that we did not understand, nothing that we have not previously been taught, and which had previously found a place in our hearts, for the truth endures forever. It is always new, it grows brighter with use. We love it the more we come in contact with it, which is not the case with falsehood.

In one of the revelations given in the early days of the Church, the Lord said, speaking of one of the ordinances of the gospel; that he revealed "a new and an everlasting covenant, even that which was from the beginning." Those words are very significant. It is new because truth does not grow old, and yet was from the beginning, and hence must endure through all time, and through eternity; for that which is true must remain.

COMMOTION AND UNREST IN THE WORLD

Throughout the world today, as we have already been informed by a number of the speakers, there is commotion and a spirit of unrest; and the people, many of them, feel that it is something to their credit to hold radical views, to consider themselves to be progressive, and to make attack upon things that have stood and have endured throughout the ages. This tendency is not alone found in the political world. It is found in the world of education, of religion, of government, of business and everywhere. Men are departing from the well-worn paths, no matter how good they are, and feel that conservatism is a reproach; that it is the duty of man to do away with that which is old, or which has been established, and find something that is new. We stand practically alone in the world, yes, absolutely alone in the world, representing the truth of the living God, declaring to all men the principles of eternal truth which do not change. The gospel of Jesus Christ is not new in the sense in which the world looks upon things as being new, for it has endured through the ages, not merely since the days of the advent of the Son of God, but from the beginning of the world, for the plan of salvation was prepared for the benefit of man, and declared unto him in the beginning. These principles do not change, they cannot change, they must endure immutably through all time.

The Christian world may be divided into two camps, one bitterly opposing the other; one calling itself the progressive or modernist division, the other calling itself the fundamentalist division. They may think they are founded upon the truth of the gospel as it has been established. But we stand for the revelations of God as they have been revealed in this dispensation, known as the dispensation of the fulness of times, unchangeable, immutable, enduring forever, because they are eternal.

AN ABIDING KNOWLEDGE OF CHRIST BRINGS PEACE

If there is any one thing that brings joy and peace and satisfaction to the heart of man, beyond anything else that I know of, it is the abiding testimony which I have, and which you have, that Jesus Christ is the Son of God. That is a truth that cannot be changed. Men may attack it; they may ridicule it; they may declare that he is not the Redeemer of the world, that his mission was not true, or that its purpose, through the shedding of his blood, was not to grant unto all men the remission of sins on condition of their repentance. They

may refuse to believe in the resurrection from the dead, or even that Christ himself came forth, as the Scriptures declare, after he had been put to death by his enemies; nevertheless the truth remains. He did die for the sins of the world, he did bring to pass redemption from death, he did grant unto men the opportunity of repentance, and remission of sins through their belief and acceptance of the principles of the gospel, and of his mission. These truths are fundamental, they shall endure; they cannot be destroyed no matter what men may say or think. Furthermore, the mission of Jesus Christ teaches us that there was a time when man departed from the truth, when transgression came into the world, and man, through his agency sinned, or violated a law, which brought death upon the world. For Christ came to atone for sin, to bring again the restitution of life, of peace, of happiness, through the things which he suffered. Now anything which is contrary to that is not true.

THE ATONEMENT OF CHRIST FUNDAMENTAL

I bear witness to that which was said by President Grant at the opening session of this conference, that there is no place in the Church of Jesus Christ of Latter-day Saints for the man who does not accept, without reservation, the atonement of the Lord Jesus Christ, who does not believe that his mission in this world was to redeem, to restore, to grant again unto man the privilege, through his faith, through his repentance, and his worthiness, the opportunity of coming back again into the presence of God the Father and his Son, Jesus Christ. If there are within the Church those who have these so-called modernist tendencies, who deny the miracles of Christ, the miracles of the scriptures, the doctrines known as the gospel of Jesus Christ, who cannot accept him as the Redeemer of the world, then they should repent of their sins, for it is within the power, and it is the privilege of each individual member of this Church to know the truth for himself, through the gift and the power of the Holy Ghost. There need be no doubt, no uncertainty, in regard to this matter. The Lord has taught us these principles in modern revelation. He declared them while in his ministry upon the earth.

JESUS DECLARED HIMSELF TO BE THE SON OF GOD

I know that there are those who make the statement that Christ did not declare himself to be the Son of God during his ministry. To the contrary, that was the claim he made from the beginning of his ministry, and which has been repeated in the revelations that have come unto us in this dispensation, one of which I shall read:

"Hearken and listen to the voice of him who, is from all eternity to all eternity, the Great I Am, even Jesus Christ—

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;

"The same which came in the meridian of time unto mine own, and nine own received me not;

"But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."

TESTIMONY THAT JESUS IS THE CHRIST, THE SON OF GOD

Those words are true, absolutely true. I bear witness of this fact because I know it; you know it; and so we stand firmly planted on the rock of truth, bearing witness that Jesus is the Christ, the Son of the living God, and that through him comes redemption from death, which passes upon all men irrespective of their belief or their unbelief, their acceptance or their rejection of his mission, and also through him comes redemption to man from sin on condition of his repentance, and endurance to the end.

May we be faithful and true in the discharge of every duty and to the truth which God has revealed unto us, and endure in righteousness to the end, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I failed to mention in my opening address that the following presidents of stakes have been appointed during the past six months:

James A. Christensen, North Sevier stake.

Harry L. Payne, St. Joseph stake.

Albert H. Belliston, Juab stake.

I also forgot to mention the fact that we have established, since our last conference, a French mission with Russell H. Blood as the president. I take it for granted that he is a son of Henry H. Blood—I do not know it, but his signature resembles Henry's writing.

I also failed to mention that we now have a total of wards, stakes, missions, conferences and branches, of 1,959, or 41 lacking of 2,000.

Announcements were made by President Heber J. Grant that the Sunday School Union would hold their semi-annual conference in the Tabernacle this evening at 7 o'clock; also that a special Priesthood meeting would be held on Monday morning at 10 o'clock in the Assembly Hall.

An anthem, "The Almighty," was sung by Jessie Williams and the choir.

Elder George A. Little, president of the Oquirrh stake, offered the closing prayer, and the conference adjourned until 2 p. m.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, October 5, 1924.

Elder John M. Knight, president of the Western States mission, presided.

Music and singing were furnished by the Seventeenth ward choir, of the Salt Lake stake of Zion, Hyrum J. Christensen, chorister; Tracy Y. Cannon, organist.

The choir and congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder David R. Lyon, bishop of the Ensign ward, Ensign stake.

The choir sang, "He died, the great Redeemer died."

ELDER JOHN Q. ADAMS

Former President of the Samoan Mission

My dear brethren and sisters, if I display just a little unusual nervousness this morning, it is due to a combination of circumstances over which I possibly have no control. I have yet to meet with the individual who feels as much at home here in this position as he does in his own home. Also in eight and a-half years of missionary experience in the Islands, I had three opportunities of addressing an audience in my own language. Then, coming to this meeting, we had the sad duty of bearing a half-dead lady to St. Mark's hospital, and left one gentleman with the spark of life just flickering between this world and the next, the result of an accident when a large car went into the ditch. Imagine the condition of a person in this frame of mind, who has these conflicting emotions.

I have one thought and hope and desire in my mind, and that is that I may still retain a sufficient portion of the Spirit of God that what few moments I shall occupy, and what few words I express, I may leave you a testimony that I know that above all things and beyond all things the gospel of Jesus Christ and its accompanying spirit supersedes everything in the world. In order that I should feel entirely at home now, I should desire that this house should be transferred into a Samoan house—for that is where I spent the eight best years of my life—with you sitting on the floor; that before each one of you should be a Bible, a Book of Mormon, and *Songs of Zion*, in the native tongue, after the order of a mounted piece of artillery. If I should refer to a passage of Scripture, you would not give me time to find that in my own Bible, but the first person to find it would read it for me. The people always have the Word of God at their fingers' tips. In the fractional part of a second the audience can find

any passage of scripture in the Bible. It is not often that we can find cobwebs upon the books that we have down there, for people are using them all the time.

I do not know that I should refer to any statistics this morning, or give you any report that bears very much on figures; those things we get enough of in the daily walks of life. But the mission is progressing under the able direction of President Butler. If I could bring to you the spirit of the mission field, so that you can feel the spirit that your sons and daughters possess who have gone out from your roofs to take the gospel out, I should feel satisfied with my effort. They are probably gathered together at this hour in conference. I am wondering if you know the conditions of those people attending their conference session today. The way you came here, there were hardly any of you who did not come thirty miles an hour in an automobile or on the interurban, overflowing with convenience and comfort; but possibly half the congregation there will have walked between 75 and 100 miles to attend conference, on the largest island of the group. They take a couple of baskets woven from the leaf of the cocoanut tree; in those baskets are their clothes for conference, possibly a little food—because some of those lava stretches are 30 or 40 miles in extent, with no houses or drinking water. In tramping over those rough lava trails for three or four days, carrying their clothing, books, etc., they reach conference, and when they reach conference they feel in their hearts that they have come for something, and after they have left conference, they feel they have attained that objective, and back they go over those rough trails to their homes, carrying the spirit of the gospel; partaking of the influence of the gospel, having been fed the bread of life, and all keyed up and prepared to run another six months.

You and I, with all of these modern conveniences and luxuries, possibly get a little careless, and do not realize and appreciate what God has given us. I think we hardly appreciate the gospel as our own people out in the world do. It is not a difficult matter there for us to get 90%, of our 3,000 membership in the Samoan mission, to attend to their duties. If we do not have well up toward 90% in attendance at Priesthood or Relief Society meetings, or other auxiliary organizations, and Sabbath meetings and Sunday schools, we feel that we are slipping; we begin to look at what is wrong—if it is with *us* or with *them*. *Here* we do not find the percentage nearly so large. I want to bear you my testimony that the more we do in this Church, and the greater the inconveniences that God puts us to, the more we appreciate it in the end. It is not the young man who is left a legacy of a million dollars who appreciates the meaning of that; it is his father, who accumulated that fortune by the sweat of his brow. And just so it is in a spiritual way. You and I will have to get in and work, before we get a full appreciation of what the gospel means.

The thought strikes me that I should read a little clipping this morning, that I think is almost prophetic. When we left for the

mission field five years ago, this had just been published in one of the newspapers. One of the most noted correspondents, William T. Ellis, received an assignment from some big newspaper syndicate to go to the Near East and ascertain the conditions that obtained there at the completion of the War. He met with all the notables in a military and governmental way, and these few paragraphs are what he has written with reference to that:

"It was but a few days ago that the sultan of Turkey, himself the accepted spiritual head of 200,000,000 Moslems throughout the world, told me of his yearning for a prophet to come from God to lead aright the stumbling feet of the world. In this he was but one of a dozen with whom I have conversed since leaving New York harbor—a much decorated British general in a high administrative post confessing himself baffled unless there shall arise a great spiritual leader for the race; Venizelos, the one man who is Greece's greatest asset, speaking wistfully of a spiritual rebirth; another, a romantic figure from the desert, a hero and a champion, talking not of battles, but of whence and how we may expect a new interpreter of the Eternal; another a powerful and wealthy business man with whom I dined in Paris, freely declaring that the social tangle of the times cannot be unraveled unless there shall come a clear Voice calling to the spirits of men, 'This is the way, walk ye in it;' others, American officers in France, ripened by their own great deeds musing upon the possibility of a Personality who may merge the distracted and divergent minds of men into one common purpose of good will; still another himself a soldier saint, troubled in soul, because in his America there had arisen no great spiritual leader to call in prophet tones the nation back to God."

Never heard of Joseph Smith, I presume; had never heard that there are prophets in this day and age, as once on a time!

"It would be less than honest journalism, did I fail to report that amid the welter and turbulence and discordance of world politics which is my present assignment, I find among thoughtful men of every creed and country a decided note of spiritual wistfulness and expectancy. We are too serious now for the mercenary and mechanical methods of a noisy evangelist, uttering only safe and remunerative sensationalism; we want a man from some Patmos who can say, 'Thus saith the Lord.'"

Wonderful! Nothing more prophetic within the lids of the Bible than what was uttered by that man, in ascertaining the ideas, hopes, and aims, and ideals of the great thinking men of the world at the present time; conversed with the Sultan of Turkey; conversed with men high in government circles in different nations of Europe, and high in different walks of life in other avenues, and came to this conclusion: that unless a man comes who can say, "Thus saith the Lord," we will still be groping in the darkness!

We have such a man, we have such an office, such power, and such authority. We have one who is able to say, "Thus saith the Lord." The proposition before the small, limited force of missionaries in this age is to get that message before the people. In doing so, various experiences come to them. It is a difficult task. You recollect that the Savior—Deity himself—dwelling upon the earth here in the flesh, ministering for something like three years among the children of men, only succeeded in bringing to the light a few in number. The vast,

untold millions did not hearken to his message. And so it is in this dispensation.

But those whom the gospel reaches are transformed, in some fashion, so that the world recognizes there is a difference. They can tell a "Mormon" boy and girl in the Samoan Islands as far as they can see them, we are told. One fine evening, seventeen years ago, a group of "Mormon" boys and girls from our school village, at Mapu Saga, with President William A. Moody leading, went into the harbor of Pago Pago in a row boat. Tied to the wharf of the American Naval Station, there lay a United States gunboat. President Moody was struck with the spirit of inspiration and said to the boys and girls, "When we get under the stern of this vessel, begin singing the song, 'One day nearer home,' and we will see what effect it has." As these boys' and girls' voices rang out over the placid waters of the harbor, officers and men came to the rail of their vessel and peered down. They ascertained that it was the "Mormon" boys and girls coming down from our school village up the coast. We had scarcely reached our conference headquarters at the head of the harbor when a man from the ship, sent by its captain, who is usually a man high in American naval circles, came and said, "Will you see that these boys and girls come on our ship and sing tomorrow?" We had seventy-five boys and girls who were walking down the coast, in addition to the rest, and we seized that opportunity, and President Moody and others of us were taken into the officers' quarters and dined with them as the boys and girls gave a program in English. Without exception they were clean and pure, externally and internally, and the effect upon those men was almost electrical. And numbers of those men, who remain three and four years, time and again bore testimony in this fashion, "We don't know your boys' and girls' names, but as far as we can see the faces of those boys and girls we know that they are 'Mormons.' Their faces fairly shine with a different sort of intellectual expression."

What effect does this gospel have upon people, when we purify ourselves, when we strive like the Saints out in the world? There is a wonderful transformation comes over them. We have in the Hawaiian Islands, where Brother E. Wesley Smith labored, a colony of Samoan Saints, numbering more than sixty. By the way, Brother Smith and I, although I feel that we have always known each other, never met until a short time ago; nor Brother Knight and I. We were laboring out in the mission field and became acquainted through correspondence. In the Hawaiian mission field now, there is a man from Samoa, with his wife and seven children. Upon the completion of the temple at Laie, our people seemed to be seized with an intense desire to accumulate enough of this world's goods to go to the temple, and we called some of our men and women there. We said to this man, Aulelio, "It is 2,500 miles, which is a long ways off, but if you can secure enough to go there, go and take your wife, and go as soon as you desire. This man had labored as a missionary for twenty

years, without pay, something that people of the world cannot realize or appreciate. Of course, he could not accumulate much, but through the blessings of God, he was able to sell his home and sell his rolls of matting that he used for chairs and bedding, and everything in the world they owned, four or five head of cattle, and ducks and chickens, and managed to scrape together \$600 or \$700, took the entire amount to buy their passage, and they are now in Laie, working for the salvation of the vast numbers of Samoans who have preceded them to the other side of the veil. Would you and I do that? Until the time comes that we would, we will never be in the position of the Saints of the world. It is a difficult thing for *me*, twelve miles north, to come here and do work in the temple. But if we had to travel 2,500 miles, and sell all that we have in the world, so that when we returned home we would have no roof over our heads, no worldly possessions whatever, as if we were just born into the world, but our faith so ripened and we should know God so thoroughly—if we were in possession of that spirit, then we should be in the position that these people are. Do not wonder why 90% attend their duties; do not wonder why, when the elders return from the mission field, they have a little different spirit than before they went, or after they have been home a few months.

I bear you my testimony in conclusion that the gospel of Jesus Christ is the one true system through which you and I shall or may attain to perfection, or at least as near to it as our heavenly Father demands of us, because he has said that we should be perfect as he is perfect. It is the only medium through which we can attain to everlasting happiness.

I shall refer you, last, to a gentleman who went out to the South Sea Islands on board a pleasure yacht two years ago, just to show you what the conception of the world is of "Mormonism." This gentleman is a man who has made millions in the steel industry, who at the conclusion of his life, in that avenue, has gone down to California and spends the winters cruising out on his own yacht in the south Pacific. He came to our mission headquarters one morning. We were astonished at first. We had in our keeping a Samoan lady of royal birth. She had once been a favorite in the family of the renowned Scotch author, Robert Louis Stevenson, who searched the world over to spend his last days in a place of absolute quiet and peace, where he might write as he desired. He passed away in the early nineties just back of Apia, and his body now rests on the top of Vaea Mountain, on his own beloved estate. This lady, Laulii, was one of the reigning belles of the islands then. In her later years she and her husband went to Frisco and were there for twenty-one years. She was received in exclusive society circles there, and was the author of a book dealing with her island people. Upon returning to Samoa her husband died, and half a dozen years ago she joined the "Mormon" Church. Sometime later she was stricken with an insidious complication of diseases, one of the

afflictions being cancer, and we took her into "Mormon" Mission Headquarters, and my wife was ministering to her in our little humble home for several months, as she hovered between life and death. This gentleman in question was hunting her. He had letters of introduction to her from Mrs. Field of New York, a daughter of Robert Louis Stevenson, and herself had lived in the island with her noted father. He was told at the wharf that Laulii was up at "Mormon" headquarters. To make a long story short, as he left our little porch he drew a cigarette case from his pocket and said, "Mr. Adams, there is no need of offering you this, because I know you people don't partake of this." I said, "You haven't had much to do with us—" to which he replied, "Three or four weeks ago we were in Tahiti, and we came across two or three of your elders there, and we were in port in one of the diminutive island lagoons. While we were there a vessel came in and after being in port a few days, there were something like \$7,000 that they had squeezed out of these natives in this one small village, and away the vessel went to another island, and so it goes from one island to another upon which that church in question is established. You 'Mormon' people, instead of taking money away from these islanders, as this other organization has done, sustain yourselves, do not draw any salary from your Church; and upon offering those elders in Tahiti tobacco, they refused it; and wherever I meet a 'Mormon' elder I shall not insult him by offering him tobacco." And he further said, "Mr. Adams, will you please tell me something concerning your work, what there is about your Church that seems to distinguish it from all others? I shall always advocate it, and wherever I go in the future, and 'Mormonism' is the topic, and the people are pelting you with epithets, I will say that in 'Mormonism' I have discovered the true Spirit of Christ, more nearly than in any other church organization on earth."

This man had turned in disgust from all the churches, knowing that they did not exhibit the Spirit of Christ. He left us and went down to the Tongan Islands, and thence on to Fiji. We received a very fine letter from him, when he got to California, and the result is that they are going to erect a monument to this good woman. She had later passed away in our home. Think of it! He said that he had discovered in the "Mormon" Church more nearly the Spirit of Christ than in any other church of his experience. Well, we know that. My testimony is to that effect, and I leave it with you in the name of Jesus Christ. Amen.

ELDER ISAAC P. THUNELL

Former President of the Swedish Mission, and Bishop of the Wasatch ward, Granite stake

My dear brethren and sisters, I hope and pray that I may have an interest in your faith and prayers, that the Spirit of the Lord will direct my remarks as it has done the remarks of Elder Adams.

We will transfer our thoughts from the extreme tropical climate to a northern climate, in which I have been laboring. It was very difficult to get into Sweden on my recent last mission, owing to the fact that there were technicalities regarding the signing of passports. After being refused passport visas at Chicago, New York, and Washington, we decided to go on to England and try there. President McKay took us down to the office of the Swedish Consul, at which place, after no difficulty whatever, we received our passports and continued our journey to Sweden. After arriving in Sweden we felt that everything was all right and we would be permitted to fill our missions without further hindrance; but, to our surprise, after having been there only a few days we were politely informed that our passport visas had been cancelled and that not only we but all the elders in Sweden were to leave at once. How sad and heavy-hearted we felt at this news. But we had faith in our heavenly Father, and we believed that he would assist and help us in every way; so we used every means possible to obtain the proper signatures to our passports. It was of no avail. I personally petitioned three times to the King of Sweden in order to get a pass endorsed but the third time my pass was returned, and I was told by the chief of police, or rather his representative, that our presence was not wanted longer. Still we did not feel that we could give up, and we used every means possible to remain in that country. We employed the services of an attorney, and when we explained what we had done, he said, "Gentlemen, there is nothing else to do but for you to leave this country and go back to your homes." We were glad that we had used every means that even he could employ, though we still thought there was one more way, and that was to rely on the Lord. We called a fast. By this time two or three weeks had passed, and the word had gone to England and America that we were finding it difficult to remain in the Old country. I am sure that the prayers to the Lord from you people were answered in blessings to us. We felt your prayers and your faith. I bear testimony to you today that it was through the faith and prayers of our brethren and sisters, both at home and abroad, and through the blessings of our heavenly Father that the hearts of the officials of that government were softened to some extent, so that we were permitted to remain and complete our missions.

This was in fulfilment of a prophecy and blessing pronounced upon our heads when we left for our mission field. President George F. Richards gave me a blessing in which it was promised that I should go to Sweden, perform an honorable mission, and after having completed that mission, return to my home. I never stressed the promise so much, until I had been in the mission field nearly two years. Then I thought of my blessing, and that part in particular which pertained to my staying there until my mission was completed and fulfilled. Truly I thanked God for a prophet and for prophets, whom we have in the Church to lead, guide, and direct us.

The Swedish mission is in a flourishing condition, considering the shortage of missionaries. We had but nineteen missionaries in a country that has about six millions of people. The elders were united, they were good men of various occupations in life; men who had come into the field, leaving their homes, families, and their all to preach the gospel of Jesus Christ. They found joy and pleasure in their labors. We found many friends in that good country; so many that we could not fill the appointments with the few elders at hand. We went into the Arctic Circle, the country of the midnight sun, where we were met with open arms by both Saints and non-members. Many opened their doors and asked us to be guests in their home. We were pleased to bear our testimonies to them and tell them of the revealed gospel of Jesus Christ.

I am impressed to tell you of a letter I received. It contained, in brief, the following account. A certain man, who lived near the Arctic Circle, had been reading in Revelations, the 14th chapter, 6th and 7th verses, where it speaks of an angel that should come to the earth with the everlasting gospel. He had taken this to heart and was ready to receive the message of that angel. But where to find him or anything regarding the visitation of angels to the earth, he did not know. So he went to a neighboring town and visited every book store, asked the clerks of the book stores for any book that would tell him of the visitation of angels to the earth. Of course they could not, but he persisted: "I *must* find something that will give me light on this subject." In an old second-hand store he asked concerning the ministration of angels coming to earth in these days. He was told that those days are past. But just as he was leaving the clerk said, "Just a moment; I believe I can give you some information regarding this. I have seen a book with the picture of an angel printed on its front page," referring to the Book of Mormon and the Doctrine and Covenants in which a representation of the Angel Moroni is found in the Swedish editions. After making some inquiries they finally obtained our headquarter's address at Stockholm. The letter of inquiry, in part, told this story: "Please send one of your representatives, a missionary, to my home as soon as possible, because I want to hear of this angel, I want to hear of the gospel of Jesus Christ, because I am sick both in body and mind but more concerned about my spiritual welfare than that of my body." You can imagine the thrill that came to us when we read this letter, and how we longed to get there and preach the gospel to this man. I sent President Mathias Erickson, who was on his third mission in Sweden, a noble man and a wonderful defender of the gospel of Jesus Christ, to visit this man. When he arrived he was received by the man and his wife with open arms. He remained with them some days, and had the privilege of baptizing the man into the Church and confirming him a member. And today he is a happy man.

Brethren and sisters, the people are strong, stalwart, kind and

good-hearted. Every one of us missionaries are more than grateful for the kindnesses shown to us. Among them are many of the blood of Israel, and I am proud to have been born in that country, and thankful to God that the elders visited my parents and that they received the gospel. The gospel is being extensively preached everywhere in that country. I had the privilege of filling a mission there in 1907-8-9, and the interest is greater now than then. A wave of spirituality has come over the people, and they are longing to hear more of religion. New sects are arising and new churches are springing up. But we need not go astray, for we have a prophet to lead and guide us aright.

While in Sweden I read a pamphlet published by a certain association, telling of a meeting held in Gothenburg, at which about 300 Lutheran priests attended, and the substance of this pamphlet was that one of the Lutheran priests got up and said, "Ladies and gentlemen (for there were a few ladies present also, as guests of these men), we are assembled to discuss the vital things of our religion, but I want to tell you that we are each and every one of us hypocrites. We cannot follow Christ if we follow the rituals of our Church." And then he went on to enumerate what they had to teach, what they had to pray for, whether they wished to do so or not. He said, "No matter how obnoxious we may seem to the public and the people, no matter how much they hate our doctrine or what we teach, we cannot change it, nor can we change our positions as did the Savior of mankind. If the people did not treat him kindly in one place, he would move to another and teach the people there. But we are planted down in one parish and cannot move, even if we want to. The religion that we are teaching is inadequate."

One of the leading ministers of that country stood openly in a meeting and said that he did not believe in God. "There is no living God," he said. And his ideas conform to the modern ideas of today that Jesus Christ is not the Son of God but the son of Joseph. That was his thought, and he expressed it openly, and yet on Sunday he preached the doctrines and creed of the Church.

I attended a meeting where an atheist spoke. "Can religion save the world? Religion has not made any progress in the last two thousand years; it has not made people better." A discussion was held after, and I had the privilege of saying a few words. I said, "Yes, religion can save the world, if it is a religion revealed from God our heavenly Father, founded upon truth, founded upon revelation. It can save the world both spiritually and materially. I related the message of the restored gospel to the Latter-day Saints and I was proud to bear my testimony that this message had brought people from all over the world in unity together; and that though from different nations, and different tongues, they were welded together in one Church, where unity existed. A majority of these people own their own homes, and spiritually, financially and materially the gospel of Jesus Christ is saving them. We are blessed with all of these things.

We know that the gospel of Jesus Christ will persist. I fully agree with President Grant in what he said in his opening speech, that a marvelous work and a wonder has been brought to the world. It is a saving gospel—the true Church of Christ.

I have often thought and wondered, brethren and sisters, how Job felt when the Lord spoke to him from the whirlwind; and John the Revelator, on the Isle of Patmos, when he heard the voice of the Savior. It pierced him, through body and soul, you might say. I had a thrilling experience yesterday, standing in the store in which I am employed, listening to the conference sermons through the radio. All at once I heard a prophet's voice, one that we all know, President Heber J. Grant call out my name, saying that if Elder Isaac P. Thunnell and Elder A. William Lund are in the audience, they will please come to the stand. There was a thrill went through me, and it made me think, and I have thought a great deal about that ever since. We have been told, brethren and sisters, that a still small voice will dictate to us what we should do and what we should not do; we have been told that if we live perfectly, this voice will not fail us. Sometimes we do not live as perfectly as we should do, and therefore we lose the spirit and communication with this voice. We must place ourselves in harmony with the Lord, because he can and will give us inspiration if we seek for it.

This is a marvelous work and a wonder that the Lord has begun upon the earth, and I am willing with you, brethren and sisters, to work with all my might for the furtherance of this great work in the earth. I have often thought about the vision of Isaiah, who saw in vision the tops of the mountains, the everlasting hills, where the House of the Lord should be established. I have said to myself, how wonderful it must have been for him to look into the future! I have come to the conclusion that the Lord kept this spot of earth for the Latter-day Saints, that they might here in peace and plenty rejoice together with one another over the blessings that he had prepared for them. For centuries the Lord has caused the rains and snows to fall in the mountains so that the most precious soil from the hills would be washed down into the valleys. Our cities are built in the shadow of the hills, whence the rich soil has been washed down for centuries. The Lord knew where to send us. He prepared this land for centuries before we came here. Let us appreciate our blessings to the full.

I bear my testimony that I know the restored gospel is true. I have had many testimonies through the Spirit of the Lord of its divinity. I am willing with you to go forward from this day on to help to further the work of the Lord in the world. I ask the blessings of the Lord upon each and every one of us, that we may live by the inspiration of his Spirit and enjoy its blessings at home even as we did in the mission field, and we shall, if we live for it, in the name of Jesus Christ. Amen.

A soprano solo was sung by Thelma Fife, "Open the Gates of the Temple."

ELDER E. WESLEY SMITH

Former President of the Hawaiian Mission

Thus far, during conference, I have been thrilled, and I would that the preceding speakers had continued on in their splendid endeavor to give us those thoughts that are faith-promoting. I feel rather weak in standing here. It is my desire, however, to be blessed with the Spirit of God, that I may be able to speak forth words pleasing and beneficial to all present. We have listened attentively to the previous speakers concerning the good people of far-off Samoa, and the splendid Saints in the land of Sweden, now may I bring you back again to the land of the Pacific, to Hawaii, the land of my birth. I naturally feel a love for the good people in the "Paradise of the Pacific." It has been my good fortune to spend practically a third of my life in the mission field, the happiest time and the most blessed in my life.

I desire to give just a brief report of four years' work there while I presided over that mission, that you may know your sons and daughters called to the mission field under the inspiration of God are bringing forth good fruit into the fold of Christ, that his work is growing and being magnified among the people. In harmony with President Adam's statement, "Mormonism" is printing itself upon the good people throughout the world. "By your fruits you shall be known." We can preach with far greater power through example—the way we live and act—than we can by word of mouth.

Dr. Sullivan, an anthropologist of renown in the United States Government service, having spent many years in America, and in Mexico among the Indians, visited in the Hawaiian Islands, studying the people, under the direction of the Pauahi Museum, trying to learn where the Polynesian peoples came from, spending \$50,000 a year in research work along this line. I had the privilege of going with Dr. Sullivan around the islands. He paid our people a splendid compliment. Starting out on his journey, he wrote to me saying, "I am unable to get the information from the natives that I desire; they seem to be timid about giving it." Other ministers had served with him, but they did not understand the natives, not knowing their language, and thus I went with him and some of the elders. They were not timid in the least; knowing that it was the desire of the elders of the Church that they give this information, they were free and open, did not hesitate, and he marveled about the influence the "Mormon" elders had over the natives. He said, "The moment I go into a home here, I can tell whether they belong to your Church or not." "How can you tell?" I asked. He said, "Because they seem to be superior; their home life is better, there is a sweeter atmosphere there. You people have been very wise, going among this glorious race, selecting the

choicest of the people; for I find that the choicest people in the land of Hawaii belong to your Church."

"Mormonism" made them thus; it was not the work of the elders, but the inspiration of God that filled their souls. The principles of the Church of Jesus Christ of Latter-day Saints is what has magnified the people, both there and in Samoa and the rest of the world.

Oftimes I have read of how the gospel should be preached, how it should be declared, from the housetops. I could not understand it. In my mind I pictured standing upon some building and crying out to the people. But who could hear! until the invention of the wireless? Soon after my return from the Hawaiian mission, I labored here upon the temple block, meeting with the tourists, a delightful work, I assure you. I had the privilege of attending a service in the Tabernacle that was radioed out at the time of President Harding's visit here, and in relating this to the tourists to show how, if we were in tune we may hear, one woman spoke up and said, "I heard that message away off in Louisiana;" another heard it in California; another in Mexico. A third party said, "We were out motoring that night, and returned too late to get that message, though we had a radio instrument in our home," consequently they missed it. A young man, several days later—a marine passing through from California made this statement—"We heard the choir sing, we heard the organ, and the remarks of President Harding, down in the waters of Japan." He said, "I had the privilege of being stationed with the Pacific Squadron, and on board our vessel we heard that message clearly, and how happy I am this day to stand in this building near this great organ and testify to you that I heard that clearly away down in the waters of Japan!" The Prophet Joseph Smith as a boy, being in tune, like unto the delicate instrument of the radio, and thus under that influence, went out into the woods to pray, and communed with God; the heavens were opened and he conversed with Deity. If man is able to communicate through the radio crying out from the house tops and having his voice go round the world several times in a second, then it is not impossible, truly, for God to speak to his children when he deems it wise and necessary.

In the Book of Mormon the parable of the fig tree conveys a beautiful thought. I love to read it, for it is full of the inspiration of Nephi. Inspired through the revelation or vision given to his father, Lehi, he desired to understand the things that his father had seen, believing that the Lord was able to make them known unto him—he sat pondering in his heart and was caught away by the Spirit of the Lord, into an exceeding high mountain, and there was revealed unto him the workings of God, the coming forth of the gospel of Jesus Christ again to the Prophet Joseph Smith. In that vision he saw the people gathered in the tops of the mountains; he saw the missionaries going out in the isles of the Pacific to gather in again the fruits of those tender branches that had been taken away from the mother tree, from the colony of Nephi, and planted out in the land where they could not be

molested, where they could not have intercourse with other people, where the true blood of Israel could be preserved. And thus we find, out in the Pacific islands, the Polynesian people, the true blood of Israel coursing through their veins.

The civilization of the Hawaiians before the advent of the whites had reached a high degree, considering the limited opportunities; and when the missionaries came, the people as a whole threw off idolatry and accepted Christianity. Today, in education, in virtue, in cleanliness, the Hawaiians compare favorably with many peoples of both the old and new world, while in hospitality no people are their superiors. They recognized the voice of the shepherds. Today it is impossible to find a Hawaiian who is not a staunch Christian, though they do not all belong to our Church, to our faith. The missionaries laboring in the islands during the four years, I was there accomplished a most splendid work—and I am delighted to say the elders now are doing even a better work. There are approximately 13,000 Saints in the mission, twelve organized conferences, over fifty Sunday schools fully organized; also Mutual Improvement organizations, Relief Societies, and Primaries. This will give you an idea of how favorably the Hawaiian mission compares with some of the largest stakes in the Church. During the four years we baptized 1,438, blessed 1,387 children, and ordained 457 to the Priesthood. The last year I was there we had 2,426 tithing payers.

The traditions of the islands are beautiful and in harmony with the scripture. We find the Hawaiian people today educated; I doubt if you can find any that cannot read or write, and they love the scriptures. Like unto the Samoans, they are very apt in finding scriptural passages and in memorizing the word of the Lord. Time will not permit me to go into detail much, but I would like to read just a little extract taken from the history written by King Kalakaua, showing forth some of the beliefs in the creation, the flood, and Abraham, showing how they have in that tradition carried on, from father to son, and so on down for generations, the history of their forefathers, proving in one way the origin of this glorious people. In this book King Kalakaua states:

"A trinity of gods exists, named Kane, Ku, and Lono. These created the heavens and the earth, the sun, moon, and stars. From their spittle they created a host of ministering angels. In creating man, Kane formed his body out of red clay mixed with spittle while Lono formed his head out of whitish clay brought from the four quarters of the earth. Then the breath of life was breathed into his nostrils and he became a living soul, and was called Kumuhonua (meaning the foundation of the earth). Afterwards from his ribs a woman was created called Keola-Kuhonua. The pair was placed in a beautiful paradise called Paliuli. Among the angels was one, Kanaloa, the Lucifer, who, when man was created demanded adoration from him. This was refused by Kane, whereupon Kanaloa resolved to create a man himself, who would worship him. He formed a being in the exact image of Kumuhonua, but was unable to breathe life into him. Repeated attempts bringing failure, he re-

belled, and resolved to destroy the man created by Kane. In the form of a Moo, or lizzard, he crept into the garden of Paliuli and there caused Kumuhonua and his wife to do something which angered the gods, and they were driven out. The story of Cain and Abel is also found among the Hawaiians in the three sons of Kumuhonua, one of whom, Laka, slew his younger brother."

The Hawaiians, in their tradition of the flood said that,

"Nuu at the command of the Gods built a boat and with his wife and three sons entered therein, taking with them a male and female of every living creature. When the waters subsided the gods came and released Nuu and his family, who on leaving the boat found that they had rested on a mountain overlooking a beautiful valley. Nuu offered sacrifice to the moon mistaking it for Kane. Kane became angry because of this and descended upon a rainbow and there reprimanded Nuu, and Nuu repented of this, and in token to show that his repentant spirit had been accepted and he had been forgiven, Kane placed the rainbow in the skies as a token."

A man by the name of Ku Pule, representing Abraham, is also related by this king:

"He was ten generations removed from Nuu. He went to the South with his wife and slave woman, Ahu. Here he established the practice of circumcision, and was the grandfather of Kuni-lau-a-mano, whose twelve children became the heads of twelve tribes, from one of which the Menehune, or Hawaiians sprang."

Now we know through the tradition, and through history given to us in the Book of Mormon, that the generations of Lehi came forth from the loins of Joseph through Manasseh and Ephraim. The tradition speaks of how they traveled to the promised land under the influence of God, how they peopled this land, grew to be a marvelous race, and then, as is recorded in the 63d chapter of Alma, some of the people entered one of the boats built by Hagoth, traversed out and were lost in the mighty deep—according to the historians' record in the Book of Mormon, but not so in harmony with the traditions of the Hawaiian people, which are that God in his mercy planted that tender branch out in the Pacific Islands. And now he is bringing them back again, and they are producing fruit that is gladdening his soul.

I know that the gospel of Jesus Christ is true. My whole being is thrilled with this testimony, and how happy I am that I have been blessed with goodly parents, and that thus far in my life I have been able to walk in that straight and narrow path. I sincerely trust and hope that the influence of heaven may be upon me, that I may continue in God's service, that I may be magnified in his good works, that I may keep the faith as long as I am permitted to live upon the earth. I know that the Prophet Joseph was called of God through inspiration, that he was in tune with the Spirit of God, and I know that all who have been chosen to lead his great work have been inspired by that same spirit. May God's choicest blessings be upon President Heber J. Grant, his counselors, and all associated with them, is my prayer in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

You will remember that when Joseph Smith, the prophet of God, went unto his heavenly Father to inquire as to which church was right, that the Son of God, speaking to him, told him that none of the churches were right, and that all the creeds were an abomination in the sight of God. I was talking to a man the other day, and he said, "Why, on the face of the thing, your church is wrong, because God is not speaking to his people, his sons and daughters upon the earth, and condemning them and placing them in a position where they are declared all wrong in the sight of God."

I am wondering how many of us, the Latter-day Saints, are trying to minimize the importance of that message. It is rather a hard saying, I will admit; but it is the word of God, the eternal Father, in these latter days, declaring that only the Church that he organized is the Church and kingdom of God. God is merciful to his people, to his sons and to his daughters, and he would give every one an opportunity of coming back into his Kingdom; and his relation to his people has always been one of kindness, and sympathy toward his children. "Peace on earth, good will to men," is the message of God, the eternal Father, unto his children upon the earth. "Go ye out into the world and preach the gospel of Jesus Christ," is the message to his servants, that all mankind might see and understand this gospel of Jesus Christ. He has also told us to go out and contend against no one, but preach the gospel of Jesus Christ and him crucified. That is the kind of message, that God has for his sons and his daughters; but when it comes to the *churches* of the world, God has placed his mark, and told us that only the Church of God is right, and all of the others wrong. In all sympathy, in all kindness, and recognizing the sincerity of the people of the world, the fact stands out, that there is only one Lord, one faith, and one baptism.

A member of the Church rather wanted to minimize that great message of God to Joseph Smith; he said, if God had only said it in a little more gentle way; if he had only made some kind of an explanation, so that it might have included all the world, it would not have made us so unpopular in this world today. Do you want popularity? Do you want to stand out and be loved and pushed along by men who feel that you, with all the rest, are right and can get back into the Kingdom of God, following only the way that they may desire to follow? We enjoy being loved; we want to be popular because of our honesty, our good will, our fellowship for the good things that are done by the people of the Church, but when it comes to being popular, as far as the gospel of Jesus Christ is concerned, I hope and trust that the men and women, the boys and girls, will stand out for the faith of their fathers and feel in their hearts that God, in his mercy, in order that his children may be saved, has given us the gospel of Jesus Christ; and

that it is by it, and by it only, that men shall enter into the Kingdom of God the eternal Father, whether they belong to this Church or any other church, but all must come into this Church, embrace this gospel of Jesus Christ; and all the men and women who belong to it must live lives of usefulness and of righteousness, and serve God through all the days of their lives, if they would enter into the celestial kingdom of God.

Why minimize the gospel of Jesus Christ? Why try to put away some of the things that are so essential to the salvation of mankind? Why, a man, a brother of the Church, told us a while ago that in some churches they have the gift of healing, and, said he, "Surely God is placing the stamp of approval upon that church, because people are being healed; and God through their faith is healing them." No church that is founded only on the gift of healing, is Christ's church, and God will not recognize any church except the Church of Jesus Christ of Latter-day Saints. The same man said, "Other churches have the gift of tongues, and surely God puts his mark of approval upon these churches, because of the speaking in tongues." No church can stand with only the gift of tongues as a foundation. God will not give any church as a church the gift of tongues, or faith, or healing, and stamp or mark it with his approval, as being his Church, or a part of his Church in these latter days. O, there are good people, men and women of faith, who, because of their faith, receive blessings at the hands of God, for some special purpose, for some reason, but as a church, never so long as the Church of God stands; for if he does, then we who represent God's Church are on the wrong road and cannot enter into the Kingdom of God, in the way we are going, but will have to find some other way. I admire men and women who stand out and believe in the truthfulness of the Church of Jesus Christ to the exclusion of all others, at the same time recognizing the good lives and the good works of all the children of our eternal Father.

May the Lord bless us and guide us and help us to understand the gospel of Jesus Christ, and to play fair with it. Let us not excuse it, let us not minimize what we have. We have nothing to be ashamed of, but, all in all we have something to be grateful for and thankful for, that God in his mercy, through his Spirit, has enabled us to see and understand the gospel which has been given unto us in these the latter days. And may the Lord bless us, he'p us, and be with us, in this our life upon the earth, that it may be lived worthily, that eventually we may find a welcome in God's kingdom, I humbly ask, in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

I have been very much impressed, my brethren and sisters, with the reports and testimonies borne in our hearing this day. You have

listened to men who have labored in the South Seas and to one who labored in the land of eternal snow. Their testimony is to this effect, that the gospel message has found lodgment in the hearts of the people and that there is no controversy among them with respect to the fundamentals of the gospel of Jesus Christ.

Reference has been made to the wonderful progress that is going on in the world; our transportation facilities, our development in the arts and sciences, and our modern means of communication; the radio being especially mentioned.

It was my good fortune during the summer months to speak twice over the radio broadcasting station of the W O A W, at Omaha. Upon the first day of June I had the pleasure of speaking, and as a result of that service, received letters from eight different states from people who had "listened in." I wish the time would permit me to tell you of some of the messages that were sent to us. One man in Wisconsin, after greetings of a personal nature, had this to say: "I listened to your discourse. It was a regular old *fundamental* sermon." Then he made the remarkable statement, to which I call your attention. Said he, "I am a student of science. I believe in evolution. There is no such thing as supernaturalism. There is no such a thing as the beginning of nature. There is no such a place as heaven, no such a place as hell. God is not a personal being. Jesus Christ is not a real character. Christian theology is not true. Education is the only salvation for this world. Yet I respect every man who does right."

I was not surprised in receiving such a message, because almost daily we come in contact with men and women who entertain such views—that Christian theology is not true, that Jesus Christ is not a real character. My observation has convinced me that many of our modern preachers are responsible for this condition. As Elder Taylor has pointed out, they are not teaching the word of God. They have a form of godliness, but deny the power thereof. The Lord declared, as he has stated, that their creeds were an abomination in his sight. I do not wonder that thinking men are withdrawing themselves from these creeds and long established notions and are seeking inspiration from another source.

I have in my hand a clipping taken from the *Denver Post*. It purports to be an account or a report of an article written by Mr. Rupert Hughes, who is a magazine writer of some note in this country. He gives his reasons why he has left the Church. Says he, "I quit going to church because I came to believe that that which is preached in the churches is mainly untrue, or unimportant, or tiresome, or hostile to genuine progress and in general not worth while. Staying away from the church puts me with such an enormous majority that it carries no distinction. Nowhere does the increase of Christianity keep pace with the population. Recently in New York a pastor read the Apostles' Creed to a large congregation, and asked everybody who believed it to stand up. Not one present arose." How different with

the Latter-day Saints! Were I to read the articles of our faith and ask all who believed them to stand up, this vast audience would arise to a man.

One thing that impresses me is this thought, the Latter-day Saints must be forever the champions of the divinity of Christ's mission, and ever be his chief defender in the world. I have little patience with agnostic Christians, who accept a salary for preaching to please their congregations, and who do not believe in the divinity of Jesus Christ's mission, and who are doing all in their power to eradicate belief in him from the minds and hearts of the people who look to them for guidance. You go among them and propound the same question that Jesus of Nazareth asked of the Jews in his day, "What think ye of Christ? Whose Son is he?" and I am sure that you will be astounded at the number and the uncertainty of the answers that you will receive from them. One will say to you, "He is a prophet sent of God." Another will say, "He is the ideally perfect character." Another will tell you that he is the greatest of all moral teachers. But you press them for something more definite; ask them, "Is he divine? Was he God? Is he God?" and they will tell you, some of them, "We do not know," "We cannot tell," "We cannot concern ourselves with difficult theological questions." Some of them more honest than the rest will tell you outright, "No he is not God; he is not the Son of God, and he never claimed to be, in any of his well attested sayings." They will tell you that he was a man in every sense of the word, with not only a human body but with human intellect and will, and that he bore the same relationship to the human family that you and I bear to that family.

They tell you that Christ never claimed to be the Son of the living God. Did he? It would take a long time to point out the many evidences that are contained in the synoptic gospels of Matthew, Mark, and Luke. Some one will tell you if you quote the gospel of St. John that that is not well authenticated; that it cannot be considered as historically true. Let me read to you a definite message of the Savior:

"And the high priest arose and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace, and answered nothing. And the high priest answered and said unto him, * * * * Tell us whether thou be the Christ, the Son of God? Jesus said unto him, Thou hast said: * * * * Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? * * * * Ye have heard his blasphemy; what think ye? They answered and said, He is guilty of death."

Blasphemy was the final indictment against the Christ. He was either a blasphemer or the Son of God; take your choice. It matters not what we think, nor what we believe about him.

I believe it to be a matter of measureless importance that we know who Jesus Christ is. He declared in that wonderful prayer, recorded

in the 17th chapter of John, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." It is life eternal to know him, and he was particular to impress that message upon his immediate followers.

As he walked in the streets of Cæsarea Philippi, he abruptly turned to his disciples and said to them, "Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias; or one of the prophets." Then he turned to his disciples and said, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He had told them before that no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

I see the time has expired. Just one of the thoughts that comes to me I would like to express, and that is this: The Lord told the Prophet Joseph that the creeds of men were an abomination in his sight, that they taught for doctrine the commandments of men, that they had a form of godliness but denied the power thereof, and I want to bear my testimony to you that that is the reason the world is in its present condition; they do not know the Christ, because they have denied the only power by which they might know him. Revelation, so far as they are concerned, ceased generations ago, and the light of truth has not come into their lives; else they would know, as they know they live, that Jesus of Nazareth is the Redeemer of the world. You will remember the words of the Apostle Paul, writing to the Corinthian Saints, "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." The Latter-day Saints are entitled to that blessing; it has been conferred upon them by the laying on of hands. The light of truth has come into their lives, and they are enabled to bear witness in sincerity and in truth that God lives, and that Jesus Christ is the Son of God.

Now, in conclusion, let me say that men may temporize, they may equivocate, they may argue, they may explain away the divinity of Christ's mission, but so long as time endures, the Church established by the Master, in the day and age in which we live, and which bears the name of the Son of God, will champion his cause and will be the defender of his name, and his mission in the earth.

God grant unto us power to appreciate the blessings of the gospel that have come into our lives. He has spoken from the heavens and revealed anew the plan of salvation, and blessed is that man and thrice blessed that woman into whose life there has come faith in these glorious principles, for it brings peace to the soul that surpasseth under-

standing, it removes doubt, fear, and anxiety, and brings a satisfaction that cannot be measured in words.

May God add his blessings, may he sanctify unto us this service; and give us power to keep his commandments, which the old prophet declared was the whole duty of man, I pray, in the name of Jesus Christ. Amen.

The choir sang, "The Song of the Redeemed," Jean Robinson, Naoma Thomas, E. Jenkinson and Harold W. Langton in the quartette parts. Benediction was pronounced by Elder Lafayette T. Holbrook.

SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall at 2 o'clock p. m., Sunday, October 5, 1924.

Elder Charles A. Callis, president of the Southern States mission, presided.

The Seventeenth ward choir, of the Salt Lake stake of Zion, again furnished the singing.

The choir and congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Elder Frank Croft.

A soprano solo by Barbara Evans Atwood was sung, entitled, "I Know That my Redeemer Liveth."

ELDER HILTON A. ROBERTSON

Former President of the Japanese Mission

My dear brothers and sisters, it is with a great deal of pleasure and gratitude in my heart that I am able to be present at this conference today, this being the first time that I have had the opportunity of attending a general conference in Salt Lake City for three years and a-half. While I am happy to be here today and have the opportunity (which I know it is) of speaking to you, it came as rather a surprise to me.

I have had the privilege, together with my wife, of spending three years and a half in the land of the rising sun, Japan. In that time I have spent some of the most happy days of my life. I have gained a stronger testimony of the gospel of Jesus Christ than I ever had before. It is worth more to me than all in this world, and I am happy to make any sacrifice which is necessary for the furtherance of such a cause throughout the world, be it in Japan or any place in the world.

I thought it might be well, inasmuch as the Japanese mission has closed, to give a report of the work which has been done there during the past three years and a-half and to tell of some of my experiences,

through the earthquake, which happened a little over a year ago. I have only fifteen minutes, so I will rush through hurriedly and explain some of the conditions which are there.

The Japan mission, as you know, was opened about twenty-three years ago, in 1901. In that length of time there have been eighty-eight missionaries spend from two to eleven years. Brother Stimpson, formerly president of the Japan mission, as I understand, has spent eleven years in that land—at that time about one-third of the years of his life. Brother Alma O. Taylor, who, together with the first missionaries to that land—President Grant, Brother Horace Ensign, Brother Louis Kelch, spent, if I remember right, something like nine years in that land, and translated the Book of Mormon into the Japanese language. We have had 137 baptisms in that length of time. Some of these members have apostatized from the Church, some of them have been cut off, and many of them have been indifferent to the message which the missionaries have revealed to them. The missionaries were united in feeling that the Japanese had had a fair chance of hearing the gospel, under the limited number of elders which we had present. The First Presidency felt that inasmuch as the people were anxious, in other parts of the world, that it might be more feasible to withdraw the missionaries from that land and take them to other parts, where the people were better prepared to receive the message of truth.

Not all of those people who accepted the gospel have gone back on it; we have at least a dozen Saints who could be called such. Those people are very desirous of continuing with the work. Their hearts are in it, just as yours and mine are. They want to see the work progress. They want to do all they possibly can. But you can realize, as did the missionaries in that land, that the thousands of dollars which were being expended could be better utilized in other lands, and the missionaries must be withdrawn until that people is better prepared to receive the gospel. I hope that some time in the future the people of that land will prepare themselves to accept the gospel, the road, the only path to life and salvation.

We are told in the Doctrine and Covenants that after the testimony of the servants of God, earthquakes, pestilence, and disease, etc., will follow, and I bear testimony to you folks, to the brethren and sisters assembled here today, that those things have taken place in that land; I have seen them. On the first day of September, at two minutes to 12 o'clock noon, it seemed that the gates of hell had swung open on the central part of the Island of Japan. Within ten minutes after the elements had shaken that land, fifty-four fires broke out. Within twenty minutes, seventy-six fires were burning, and within forty-one, eighty-eight fires were burning. Some of those fires continued for nearly a week.

The people, in fleeing from the flames, came to the steel bridges

spanning the rivers and canals, which cut through the heart of the city of Tokyo. These bridges were destroyed by the intense flames. People tried to make their escape in every direction, but the flames came; the heat, which was driven by a terrific wind, made them frantic, and thousands of them jumped into the rivers; they rained into the rivers and were swallowed up. There was one spot which was held for army purposes, about fifteen acres. This was vacant, and the policemen on duty directed those people to go in there for protection. They took with them many of their belongings which they considered precious. These caught fire. After the flames had gone down, the actual count was 32,843 bodies; so crowded were they in that position that many of them were still standing.

The City of Yokohama, which has a population of about 600,000, was entirely destroyed. Buildings by the thousands were wiped out.

I was not in Tokyo at the time of the earthquake. I was in the southern cities. We had just held conference in a city in the northern part. Our elders were returning home from that conference to their assigned fields of labor. When we reached Tokyo from the north, going to the south, on the 29th day of August, we left on the 30th day of August for the southern city. On the first day of September the earthquake came. Had we been one day slower in getting to our destination, no doubt we would have been in the earthquake. Our missionaries were protected. In all this disaster, which covered thousands of square miles, not one of our Saints, not one of our investigators, not one of our missionaries was injured. Our Church building in the city of Tokyo was still intact. Plaster and some of the tile from the roof had been shaken off, but other than this our mission property was safe and we were supplied with food. This to me was a great testimony. God will protect those who keep holy his law.

While some of those people have not done as they should, in keeping wholly the laws of God, I realize that he is thoughtful of them, and knows what their hearts are. It is hard to live the gospel in a foreign land such as the Japanese are living in. Those people are not bad at heart; we have friends there whom we hold just as dear as any we have in this land, educated people, men who are holding high positions, who care nothing for our gospel, yet were kind to us. In all our missionary work we were not mistreated. If you went to the door of a Japanese home, if they did not want your tract they would politely tell you so. We received no persecution. We were allowed the privilege of standing on the street to explain the gospel—on street corners, where as high as one or two hundred people would gather to hear the message, but we were not molested in the least. If any one undertook to disturb the meeting, he was hissed out. And so the missionaries who are returning from that land, although the gospel is not being preached there now, hold many of the Saints and friends in high esteem, and we hope that the time will speedily come when those

people will wake up and realize the condition which they are in. They are prospering financially, and that is where their hearts are turned. We hope and pray that those people will realize the position they are in before it is too late, that they will turn to the gospel message.

I am happy and pleased to be affiliated with the Church of Jesus Christ. To put it as our late President Woodrow Wilson said, "I would sooner be engaged in a cause that I know will some day triumph, than be engaged in a cause which will some day fail." And this, I feel, is our position, that although our numbers are few today, we shall see the time when truth will triumph throughout the world, and that we must stand, as Bishop Nibley said this morning, as guides along the highways to protect those tourists who are seeking for truth, who will be apt to accept our message. I hope that we will not only go as guides, but also be tourists and be willing to take guidance from those who understand the road better than we, who have seen or are able to see into the future farther than we, who have studied the future and know what disregard for the laws of God will do for our people.

I trust that the Latter-day Saints may realize the strength of their position and ever be found willing and ready and doing his will, and this is my prayer, in the name of Jesus Christ, Amen.

ELDER JOSEPH QUINNEY Jr.

President of the Canadian Mission

My dear brethren and sisters: I humbly pray that during the short time I shall be upon my feet I may be in possession of a portion of the Spirit of our heavenly Father and at the same time have your sustaining faith and prayers. I appreciate fully the great responsibility that rests upon one who is called upon to occupy a place of this kind. This responsibility is being felt by me more deeply as I proclaim the message of truth to the nations of the earth. My testimony is becoming stronger as I meet people and have the opportunity of explaining to them, to the best of my ability, what this great gospel of Jesus Christ means. Indeed, it means the development of the finest and best there is in the human soul. It means, when properly understood, to know God, which is eternal life, and eternal life is the greatest of all gifts of God to man. I am glad to say that in the Canadian mission we have a corps of young men and women who are equipping themselves well in defending, proclaiming, and teaching the glorious gospel of Jesus Christ. Fathers and mothers who may be present here today will be pleased to know that there is not a single one, either elder or sister missionary, but what is measuring up to the great responsibility that has been vouchsafed to them in carrying this message of truth to those who are honest in heart. Their attitude is splendid and their testimony convincing, and in many instances, penetrating.

Our mission extends from Newfoundland, on the east, to the province of Saskatchewan on the west, a distance of about thirty-four hundred miles, and when one travels over that distance four times a year it requires practically all of his time; however, my joy has come in witnessing the development and growth of our young people, knowing, as they do, that they are dealing with the greatest and most powerful thing in the world, for this gospel of the Christ deals with the souls of men. I believe that there is no thought that is so sacred and great as a thought of God, and when we concentrate upon this thought there must of necessity radiate from us the spirit of inspiration, of truth and love, all of which gives us a bigger realization of the great power which belongs to this organization.

The outstanding feature, I may say, of our mission, this year, was the visit of President Heber J. Grant, Elders George Albert Smith, James E. Talmage of the Council of the Twelve, Bishop David A. Smith, Levi Edgar Young, of the First Council of Seventy, and Sisters Robinson and Taylor, of the Relief Society organization. We have been blessed beyond measure in having President Grant and these leaders with us. They left their impress upon the people of that land. I particularly call to mind the impressions that were made upon the people who had gathered together to hear President Grant and his party. They are still talking of it. President Grant took for one of his subjects the three witnesses to the Book of Mormon. After his discourse we were unable to supply the number who wanted to receive this sacred volume. I believe that had we had twice the number of Books of Mormon at the meeting we could have easily disposed of them. The visit of these leaders of the Church was an epoch in the history of the Canadian mission.

We are meeting with some success among the people of that country. They are a law-abiding people. If you were there today you would see the absence of moving picture shows, the absence of moving trains (except those that cross the continent) on Sunday—they observe the Sabbath day, they recognize law and the execution of it, they are a fine race of people, and I am glad that I have the opportunity of laboring among them, bearing witness of the divinity of this work as it has come to us through the instrumentality of the Prophet Joseph Smith. I never tire of hearing this testimony because I believe that to know that Joseph Smith was a prophet of God is the basis upon which we can build a firm and a substantial testimony that will bring us in close touch with God through his Holy Spirit, that it may continue to grow and develop within us. To have a testimony of the truth of Joseph Smith's vision is to know that God lives, and when that testimony is born under the inspiration of the Spirit of God, there will be a power and a conviction connected with it that will bring souls to Christ, and bringing souls to Christ is our most wonderful privilege.

In reading the statement made by Josiah Quincy concerning the

Prophet Joseph Smith, I am impressed with the wonderful spirit in which it is written. It is outstanding and full of power:

"It is by no means improbable that some future text book for the use of generations yet unborn will contain a question something like this, What historical American has exerted the most powerful influence over the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written, Joseph Smith the 'Mormon' prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this period of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today have to do with this man and what he has left us."

I have wondered as I have studied this statement why it was that Mr. Quincy was so impressed to write this "pen portrait" of the Prophet Joseph Smith, along with those of other great Americans. I have wondered why it was that he was so impressed with the Prophet Joseph Smith, and why it was that he could not be disposed of by pelting his memory with unsavory epithets. One must be in sympathy with the same feelings that Mr. Quincy had in order to appreciate fully the statements that he was inspired to make concerning this prophet of God. I believe that you will with me conclude that this was an unusual statement for him to make, but let us not forget he had been in company with a prophet of God—one who had seen and talked with God and the Christ and, subsequently, other heavenly beings. No doubt when the prophet unfolded to Mr. Quincy these powerful truths he left him with an extraordinary feeling that he had been in the presence of an unusual being, and his judgment was, that in future years this prophet would in all probability be a greater influence on his countrymen than any other American.

This is a significant thing, a wonderful statement when we think of it. But when we know that the origin of this great latter-day work had its beginning with this great manifestation, to say nothing of the many truths that Joseph Smith subsequently introduced into the world, we indeed have something that is worth while—something we can contemplate seriously as Mr. Quincy contemplated seriously years after the martyrdom of the Prophet Joseph Smith.

Men who have communed with God in the ages of the world, or at least in different periods of the world's history, stand today, and we reverence them, as prophets and are actuated in our lives by their teachings, and so I believe that, as the time comes and goes, the name of this man Joseph Smith, together with the great work that he accomplished under God will influence men throughout the civilizations of the world, and mankind everywhere will be able to see and feel

this work as it is unfolded to them, because it is the pure gospel plan of our Lord Jesus Christ.

There was another statement made, concerning the Prophet Joseph Smith, by Governor Ford. It will be remembered that when Governor Ford wrote the history of Illinois he devoted considerable space to the history of the "Mormon" people. There is a great contrast in spirit at least between the statement made by Josiah Quincy and that of Governor Ford, respecting the Prophet Joseph Smith. Indeed, they are not comparable. Mr. Quincy wrote his statement because he was actuated by the spirit of admiration, a spirit that caused him to see in the Prophet Joseph Smith an instrument establishing a wonderful truth that had been revealed to him, indeed, he seemed to be overawed. Upon the other hand, Governor Ford wrote his history, that part of it, at least, connected with the Prophet Joseph Smith, with a spirit of fear, contemplating, as he did, what might happen in future generations. Here is Governor Ford's statement:

"It is to be feared that in the course of a century, some gifted man like Paul, some splendid orator, who will be able by his eloquence to attract crowds of the thousands who are ever ready to hear and be carried away by the 'sounding brass and the tinkling cymbal' of sparkling oratory, may command a hearing, may succeed in bringing a new light into this modern Mohamedanism, and make the name of the martyred Joseph ring as loud and stir the souls of men as much as the mighty name of Christ, itself."

I say that the statements of these two men are not comparable. It will be observed that there seemed to have been a spirit of remorse come over Governor Ford in writing this remarkable statement. He, too, knew that he had been in the presence of an unusual being or he would not have written this seemingly prophetic statement.

It must, inevitably be that this prophet of God will arise out of the mists triumphantly and will be recognized as the great instrument through which God operated in establishing the restored gospel of the Lord Jesus Christ, in the dispensation of the fulness of time.

I know, as I proclaim this gospel message to the nations of the earth with the spirit of humility, that I can feel the divinity of it. It sinks into the hearts of men and women, and as a result, a few of them at least, are accepting this great and mighty work that has come into the world in this dispensation for the salvation of the human race.

I remember most distinctly hearing one of our stalwart converts say, "When I heard the message of Joseph Smith the Prophet it was the most beautiful thing that I had ever heard in all of my life. It appealed to me, and as I investigated, day after day for a number of years, and as this gospel was unfolded to me, I could see that it was necessary for such a personage as Joseph Smith to be chosen of God in this day and time in carrying out God's divine purposes. I felt that the time had come for the fulfilment of that prophecy made by John the Revelator, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the

earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." I really felt that there should be a man to which this message should be delivered, one who would be authorized to establish God's great purposes upon the earth. Truth is mighty. No truth can pass away. No truth can perish; though generations disappear, it finds its way to the pedestal where it belongs, and sheds its rays throughout all of the world.

I rejoice, my brethren and sisters, beyond my power to say, that I have been counted worthy to proclaim the gospel of Jesus Christ to the nations of the earth. I rejoice that I have a testimony of this work burning within my soul, that I know that God lives and that Jesus Christ is his Only Begotten Son, the author of our salvation, the institutor of the plan whereby you and I can come back, by yielding obedience to the principles that are in that plan, into the presence of God, our eternal Father, to enjoy immortality and eternal life.

I do humbly pray with all of my soul that God will strengthen us in this land, that he will unite his people in the bonds of love and affection that we may have our lives preserved in order to perpetuate, to the best of our ability, this great and beautiful work. God grant that he will lead and direct us by the light and power of his Spirit, which Spirit is truth and love and which is the thing that brings into our souls eternal joy. May we stand firm and true to the covenants we have made, in the name of Jesus Christ. Amen.

The choir sang the anthem, "Cast thy burdens upon the Lord."

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

While I shall stand before you, brethren and sisters and friends, I hope I may be rid of the man-fearing spirit, and that I may be guided in what I shall say by the spirit of the brethren who have preceded me in this meeting, and the great spirit of this conference. The mightiest thing in all the world, brethren and sisters, is a testimony of the gospel of the Lord Jesus Christ. We, your brethren, in our weakness have been appointed to take charge of the work in the various missions of the world, and you have sent to us from your households the dearest possessions of your hearts, your sons and your daughters. And we, the presidents of missions, are endeavoring to implant in the hearts of those boys and girls that most precious thing in all the world, a testimony of the gospel of the Lord Jesus Christ, and your sons and daughters are receptive to that testimony. They come to us sometimes almost ignorant, in their knowledge of the things of the gospel, and I say it to the shame of the households

from which they come; sometimes they come to us from households where the Word of Wisdom is not observed; they come to us from households where family prayers are not engaged in; they come to us from households of men and women who know the gospel is true, but fail in their duty and attendance upon it, and when your boys and girls come home to you they will be a reproach to you if you have failed in observing the duties that have given them that testimony which burns in their hearts like a living flame, if you have failed in the things they have been taught in the mission fields. We may think, brethren and sisters, that it is a light thing to have a testimony of the Lord Jesus Christ, but it is not so. You have been given a responsibility; this people, bears upon its shoulders the burden of proclaiming the message of salvation to all the world. Is that a light thing? Let us look into our own souls, let us study the thing that has been given to us, let us remember we must account for these talents—and a testimony is one of the most precious of them; God has given you the talent of a testimony of the gospel of Jesus Christ and you must render account for your possession of it. Are you bearing it in the earth? If you are not, woe to you when you shall be arraigned before the bar of God, for he will not hold you guiltless for the great heritage that has descended to you from your fathers and that God has given you that you may keep it bright, that you may increase it, that you may render to him ten-fold, and if this responsibility shall be neglected, brethren and sisters, woe be unto us.

Your boys and girls are laboring faithfully in the mission field. They have the spirit of their mission. They are endeavoring to search out the honest. They go from door to door. They are met with rebuffs and insults; sometimes they are turned away with violence, but that makes no difference, they continue with a smile upon their lips, and light in their hearts, and a prayer to God that he will help them to be successful where hitherto they have failed. When they come to us in the missions, they find themselves confronted with this great question, "Is or is this not what it purports to be? Is this the gospel of Jesus Christ, or is it a myth that has been woven from the vain imaginations of men?" And they learn, because they have had the seed planted in their hearts and it springs into being in the soil in which it has been planted, and by the watering, the rains and the suns, the clouds, and the storms; that seed germinates and bears fruit in the work those boys and girls are performing, and they are a rebuke in some instances to the households from which they came. They learn that the authority to administer the ordinances of this gospel is in the Church. They learn that God has delegated again to men the authority to speak in his name. They learn that these men who occupy positions of prominence and leadership in this Church are veritably the leaders of the Church of the living God, that these are his prophets, that these are his inspired servants, and you will hear

them plead in the most beautiful of prayers that God will strengthen, keep in health, and bless always the prophet of God, Heber J. Grant. My heart is softened, it is melted beyond description to hear the wonderful, the beautiful, the touching, illuminating, melting testimonies of these boys and girls. They learn, that as compared with the gospel of the Lord Jesus Christ, these other institutions called churches are merely houses of cards, that to touch is to see them crumble. They learn just as the scriptures teach us, that the gospel of Jesus Christ always has, always will have in it the authority to administer in the ordinances of God. They read in the scripture that on a certain occasion the Lord said to his disciples, "Who do men say that I am?" and some said, "O, they say you are one of the prophets; some say you are John the Baptist, risen from the dead." "Peter, who sayest thou that I am?" "I say thou art the Christ, the Son of the living God." Blessed art thou, Peter, flesh and blood hath not revealed that unto thee but my Father which is in heaven; and I will give unto you, Peter, the keys of the kingdom, that whatsoever thou bindest on earth shall be bound in heaven and whatsoever thou loosest on earth shall be loosed in heaven. If these churches which profess to be the churches of the Lord Jesus Christ, are the Church of Christ, where is this authority that one time existed in the Church of Christ? These boys and girls call their attention to this significant and overpowering fact: If you have, and are the Church of Jesus Christ, where is its authority? The Lord said to Peter, Whatsoever thou bindest on earth shall be bound in heaven, and whatsoever thou loosest on earth shall be loosed in heaven; your priests, your ministers, your pastors who officiate in your pulpits and churches, when they marry a couple, say, I pronounce you man and wife until death do you part, and under that contract, that association ceases when the grave opens its portals to either the husband or the wife, but if they had the power that Peter possessed, why should death separate men and women, husbands and wives, fathers and mothers, parents and children? If they have the gospel of Jesus Christ, they have the right to bind on the earth and it will be bound in heaven. Why don't you exercise your authority, if you have it? You say you are the Church of Jesus Christ; where is this authority that Christ gave Peter? Why do you say that death separates and forever terminates? So far as we know, according to the scriptures at least, these obligations that are formed by men and women in the marriage contract—the most important contract in all the earth! That is what your boys and girls are learning. They are learning that the authority to administer in the ordinances of the Lord Jesus Christ for his Church is here in the earth. They testify of it. It is borne in upon their souls, and they know that God has again spoken to the world.

We do not depend alone upon the testimony of these boys and girls to convince us that this is the Church of Jesus Christ. The

world itself is bearing testimony to this fact. I met a man the other day in Portland, a learned doctor, a man who had been educated in the universities of Germany. He said to me, after learning that I was a "Mormon," "Mr. Young, I want to say to you that the Church of Jesus Christ is one of the greatest churches in the world; in the East we have Mohammedanism, and Buddhism. I, myself," said he, "am a Theosophist. In the West we have the great Roman Catholic church and the 'Mormon' Church. These are the great churches of the world, and sometime the 'Mormon' Church is going to occupy a place in the world that the world has not yet accorded it." That comes from a man who is a student of religion, although not a member of our Church, not a believer in the truth as we teach it or as it has been revealed, but an observer who sees things, a man of vision, a thinker, a philosopher, a deep student of the affairs of men.

A short time ago I attended a lecture in Portland of a great judge, who came from the East, the chief criminal judge of Chicago. He was lecturing on crime and its effect on American society. He deprecated the fact that we are having in America so few families. He referred with great pride to one of the kings of his former country (for he was a Norwegian) who had a family of twenty-five sons, another one had a family of eighteen sons; another had a family of fifteen sons. "We have no such families," he said, "in this day; we have no such domestic conditions as existed in those days; husbands and wives today are not what they were then, when men and women understood not only the necessity but the great joy of having families." That was among the themes that he developed in the subject which he treated. At the close of his address, and he had been introduced very eloquently and exhaustively by one of Portland's chief attorneys, I made my way to the rostrum, and as soon as I could get his attention with one hand I presented my card, with the the other the opportunity for him to shake hands with me. He grasped my hand with his right hand, and took my card with his left hand, and holding it up, he read, "Brigham S. Young." O, and he read it aloud. And you could see the bobbed hair and the skull caps just raise, for their ears pricked up as high as they would go. "Brigham Young?"

"Yes, sir."

"Any relation to the great Brigham Young of Utah?"

"Yes, sir; I have the honor to be one of his grandsons."

"Do you know," said he, "Mr. Young, that science is proving that the product of the 'Mormon' families in Utah are among the soundest people we have in America?"

I said, "Thank you, judge."

I am glad and thankful and meekly grateful that I have had the opportunity of going into the world with your boys and girls. Blessed be the parents that have borne such boys and girls! And the opportunity to labor with those young men and women has been the

most glorious thing in all my life, and I am grateful to God for the opportunity that he has given me to proclaim his word in the world in the company of such blessed souls as you have sent us. Live up to the standards of these missionaries, brethren and sisters, for it is a high standard, an exalted standard, and if you measure up to their excellence you will be discharging the duties of Latter-day Saints and you will not have buried the talent that God has given you, but you will present it to him glorious and beautiful when you shall stand before the bar of God.

And that we may be faithful, that we may sense these responsibilities, that we may measure up to these boys and girls of ours, I humbly ask in the name of the Lord Jesus Christ, Amen.

A duet, "An angel from on high," was sung by Jean Robinson and Hyrum J. Christensen and the choir.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

I desire, my brethren and sisters, to enjoy a portion of the Spirit of the Lord while I speak to you. In the Book of Mormon the great truth is declared that when a man speaketh by the power of the Holy Ghost, by that power are his words carried into the hearts of the children of men, and without that power the preacher is as sounding brass and a tinkling cymbal.

When President Heber J. Grant, some few years ago, was in a great southern city, a minister invited him to speak to his congregation in his church. The President accepted the invitation, and at the close of his remarks the minister said, "Mr. Grant, I wish that I had your earnestness, your faith, and your testimony." It seemed to me that that minister voiced the yearning that is in the souls of millions of world-weary people—the yearning to know for themselves that Jesus is the Christ, the son of the living God. This testimony:

"Doth not spring from earthly soil,
Nor from its wisdom grow;
'Tis not evoked by students' toil
Though years hath crowned with snow."

This living, personal testimony of the Holy Ghost comes through obedience, through faith, repentance, and baptism by immersion for the remission of sins. Then upon the converted soul is bestowed the Holy Ghost, which gives that soul a personal testimony that this is the work of God, and against which testimony the Savior said the gates of hell shall never prevail. This people are not prieststridden; they are not led around by priests who aspire simply to be leaders. This people have the testimony of the Holy Ghost, and as the sheep know the

voice of the shepherd, so we know that these God-given leaders are led by divine revelation, and when they speak, the spirit within us answers to the spirit within them, and we rejoice in having the counsel and instructions of our spiritual overseers.

The poet, Parley P. Pratt, said in one of his hymns:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine."

The prophet Isaiah predicted the dawning of a brighter day. He declared that the time would come when people "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." I know that the gospel of Jesus Christ was sent into the world to prepare the way for the glorious second coming of the Son of God. I know it is the mission of this Church to preach the gospel to prepare the way of the Redeemer of Israel to come and reign as King of kings and Lord of lords. And I bear my humble testimony to you that this gospel is spreading abroad, that the hearts of the children of men are being prepared for the millennial dawn, and the glorious advent of the Son of God will come in the due time of the Father, for the signs to precede his coming are in the earth.

A few months ago I was in Norfolk, Virginia. I went through the navy yards accompanied by an officer who had joined the Church. I saw a mighty battleship that had never been completed, and yet workmen were taking it to pieces. That battleship had cost several millions of dollars, but when President Harding called the disarmament conference and a limitation of armament was agreed upon, this majestic man of war was doomed to destruction. Huge pieces of steel were lifted out of the battleship, and that steel was bought by a company to be used in the manufacture of agricultural implements and tools of husbandry. Really, brethren and sisters, I could not help but feel that that was a beginning of the fulfilment of the prophecy that swords should be beaten into plowshares and spears into pruning hooks. The poet Tennyson, in one of his poems said:

"For I dipped into the future,
Far as human eye could see,
Saw the vision of the world,
And all the wonder that would be;

Saw the heavens fill with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales;

* * * And there rain'd a ghastly dew
From the nations' airy navies
Grappling in the central blue."

A few weeks ago near Athens, Georgia, ten thousand people assembled to witness a remarkable demonstration. The United States senators from Georgia, the governor of the state, and other state officials were there. And what was this demonstration? It was a demonstration that "Peace hath her victories no less renowned than War." Over the cotton fields, acres and acres of cotton fields, there flew airplanes, machines that had been built for the purposes of destruction, and these airplanes did rain a "ghastly dew" over the cotton fields; they dusted calcium arsenate, a deadly poison, to destroy the boll weevil which has cost the farmers so much, by destroying and bringing about a shortage of the cotton crop. And so the Lord is inclining the hearts of his sons to invent machines to assist in the noble art of agriculture.

Brethren and sisters, the Prophet Joseph Smith was raised up by the Lord as the herald of Christ's second coming, to preach the everlasting gospel. In one of our hymns we read these lines;

"We through the Holy Ghost
Can witness better things."

What better things do the Latter-day Saints witness? First of all, we witness the restoration of the glorious gospel for the salvation of the children of men. We, by the Holy Ghost, know that that restoration hath taken place. By the same power we know that Joseph Smith is a prophet of God, that upon him was bestowed the holy Melchizedek Priesthood, and because of this we witness the salvation of the dead in the sacred temples which dot this intermountain country. By the same power we know the glories of the resurrection, that when Jesus comes in his glory the righteous dead are going to be resurrected and the glorious millennium will be inaugurated. These are some of the better things we witness through the Holy Ghost. But far above all these things—because these things are dependent on the Savior—we know that Jesus is the Christ. Let the world say what they will—that Jesus is not divine, that his blood did not atone for the sins of mankind, that he did not bring about the resurrection; we know, we witness, we testify by the power of the Holy Ghost that Jesus is the Christ, the Son of the living God, the Redeemer of mankind, and the author of our eternal salvation. Who would not be a Latter-day Saint? "To whom shall we go?" said Peter, "thou hast the words of eternal life." The words of eternal life are in the glorious gospel and the power to officiate for the living and for the dead, thank God, is held by the men who lead and guide this people.

A few months ago I was in a town in Kentucky, attending a conference. One of our brethren held a position at the waterworks of that

city. I said to him, "I would like to go through the plant and see how you purify this water."

"Come along," he said.

I saw the great settling vats, into which the muddy water of the Ohio river was poured, and I saw a vat containing muddy water and another vat containing clear water.

"Now," I said, "Brother, I can see that this water is clear, but a hundred Ohio cities empty their filth into this river; though the water be clear, there may be germs in it. How do you kill the germs?"

"Come and see," he replied, and so I went into a great underground chamber and saw the huge pipes which conveyed the water to the city mains, and at distances of about four or five feet I beheld doors which opened into cavities in these great pipes. He opened one of the doors, and a flood of light came out. He said, "This light is the ultra-violet ray, a powerful, penetrating light. When the water passes over this light, the germs are killed and the water is rendered fit and pure to drink." What a lesson! When men and women are baptized, they receive the Holy Ghost, and this sanctifying baptism of the Holy Ghost, that baptism likened unto fire, does cleanse the soul; it kills the germs of sin, it makes people who love God and keep his commandments fit subjects to enter into the kingdom of heaven; for I testify and declare unto you that this gospel is pure, that it purifies those who live it, and without the gospel no man can ever be pure and enter into the kingdom of God. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." So, through faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, the blood of Jesus Christ sanctifies us and saves us, makes us fellow-citizens in the household of God. The Lord be praised.

Centuries ago Elisha said to the Lord, "I pray thee let a double portion of thy Spirit to be upon me." This is the Spirit that gives vision, the Spirit that shows the things of God unto man. And so, Latter-day Saints, with you, I fervently and humbly pray, "Lord, give us a double portion of thy Spirit, in the name of Jesus Christ," Amen.

The authorities were presented as in the Tabernacle and unanimously sustained.

The choir sang the anthem, "The Restored Gospel."

Benediction was pronounced by Elder W. H. Branch, of the Summit stake of Zion.

CLOSING SESSION

The closing session of the conference was held in the Tabernacle on Sunday afternoon, October 5, 1924, at 2 o'clock.

President Heber J. Grant presided.

The choir sang Evan Stephen's anthem entitled, "Hosannah," which was first sung at the dedication of the Salt Lake temple. The congregation joined in singing the verses of the hymn, "The Spirit of God like a fire is burning," included in the anthem.

President Grant announced that the Barratt Hall had been connected by radio and would accommodate a large number of people.

The invocation was offered by Elder Thomas E. McKay, president of the Ogden stake of Zion.

A male quartette sang, "The Lord's Prayer." The members of the quartette were: August and Henry Glissmeyer, Cannon Lund and Hyrum Christianson.

PRESIDENT HEBER J. GRANT

We have a message from the radio operator in President Penrose's room. President Penrose heard all of the proceedings this morning, most of it as perfectly as if he were here on the stand. He was very grateful in listening to one verse of his own remarkable and wonderful song, "School thy feelings," and tears of gratitude filled his eyes, while listening to this, that he could enjoy the spirit and inspiration of our meeting almost as perfectly as if he had been here upon the stand. Certainly, one of the most marvelous, if not the most marvelous, inventions to date is radio.

President Penrose wishes the Saints to know that his testimony is as profound and strong as it was when he first embraced the gospel, in 1850.

Brother George Albert Smith has visited President Penrose, during the intermission, and brings this message from him. He wishes to bear his testimony to this audience that Jesus is the Christ, the Redeemer and Savior of the world of mankind, that Joseph Smith is a prophet of God, that his successors are servants of the Lord, and that his Church is divine and led by inspiration. He is grateful for membership therein. He sends love and greetings to all Israel.

ELDER JAMES E. TALMAGE

PROGRESS AND SPIRIT OF MISSIONARY WORK

In the front row of chairs facing this great stand, with its series of pulpits, I see a body of men each of whom has been called to a very responsible position in the Church. They are the presidents of mis-

sions. We have been privileged to hear from a few of them, as also from two others, they being members of the First Council of the Seventy, as well as mission presidents for the time being. These men are the directing officers in the army of missionaries laboring in the world. The report you have heard from them, and such as you hear from conference to conference, and the many individual reports you receive from your sons, your daughters, your husbands, who are members of this army, bear witness to you that the missionary work is progressing as well as it ever has been progressing and possibly better than in any earlier time.

The vicissitudes of the recent years of warfare have brought many people to a state of reflection. Many who have been careless and indifferent have been led to consider what this life means in relation to the life that lies beyond. Many whose ears have been dull are now listening intently for the radio message that shall satisfy them; and it comes sometimes in a very unexpected way, and by unlooked for means. This, the Church of Jesus Christ of Latter-day Saints, would not, could not be what it is were it not for our missionary system. Nearly, or quite two thousand missionaries are now in the field, as you were told this morning, and many are going and some few returning. I may say continuously. Scarcely a week passes unmarked by the setting apart of a new company of missionaries, who go out commissioned to preach the gospel of Jesus Christ in the nations of the earth.

I am well aware of the fact that some people take a little umbrage at what they think is presumption on our part in sending missionaries amongst them. They think that we should labor as some of the churches of the day labor, amongst the semi-civilized people of heathen nations, who have not come yet to recognize a knowledge of the Lord and Savior of men. We send our missionaries not only to such, but also to those who count themselves enlightened Christians. Our missionaries go with a message, not with a command. They go in the spirit of persuasion, asking only a hearing, a respectful hearing; for they have something of worth to present. Our missionary system would scarcely be justified had we nothing definite to present, nothing more than minor differences in ritual or creed such as distinguishes some of the great denominations of the day. I would not blame people becoming impatient over such relative trifles; but we have something that can be found amongst no other people upon the face of the earth. This is no instance of group egotism, it is a solemn fact.

We proclaim not only that Jesus Christ is the foreordained and actual Savior of the race; not only that, but we proclaim that no ordinance of salvation can be authoritatively administered except under his commission, and that that commission is definite and personal. Hence these men, young, middle aged, sometimes aged, and in smaller number these women, go out to the world with a proclamation that in this day and age, strictly in accordance with the predictions of ancient

prophets and with the word of the Lord Christ himself, while he was in the flesh, he has again spoken, and is speaking from the heavens, directing the affairs of the Church that bears his name, the name given by him, not taken by any human assumption, but conferred and bestowed authoritatively. We do not send missionaries out to assail or attack members of other churches, or the sects and denominations as organized bodies. We send them out to preach the positive doctrine of the restored gospel, which is the doctrine of the ancient gospel, speaking thus of the gospel according to the period of its preaching upon the earth. We are remarkable as a people for this missionary work.

TWO CHARACTERISTIC FEATURES OF THE CHURCH

There comes to my mind at the moment a conversation between a bishop of one of the big churches of the day and myself, dating a few years back. He had given some study to the plan of organization and operation of this Church, and said to me: "There are two features characterizing your Church that I would very much like to see introduced into ours." I said to him: "Bishop, I know what they are, but I should like to have the pleasure of hearing you specify them." In the same spirit of good will and fellowship he retorted: "Well now, honor bright, I will tell you whether you are right or wrong if you will tell me which two I have in mind." I said: "They are our missionary system and our tithing system." "You are right." "Well now bishop, why don't you introduce them into your church if you are so desirous of having them as features of your organization?" "Well," he said, "frankly speaking, I don't know. I can see some difficulties, but they are small, I think they could be removed. Yet beyond these there appears to me to be some great obstacle." "Surely," said I, "there is. May I express my opinion as to the reason why your great church has not introduced these features?"

THE TITHING SYSTEM

"You cannot introduce and operate the tithing system successfully, for the tithe is holy, and none but men who bear the holy Priesthood in fact and not by name only can touch it. The handling of the tithe has been provided for in the law revealed from the heavens. It was so in the days of ancient Israel. It is so today, and, Bishop, from what you have already admitted in our conversation—which to me has been very interesting—you know that you haven't a single priest or even a Levite in your church who can touch the tithe with authority." Well, we passed on to the other feature:

THE WONDERFUL MISSIONARY SYSTEM OF THE CHURCH

"Why can't we have your missionary system?"

"Because, bishop, if you tried to introduce it the first thing you would do would be to make up a salary schedule, so much for the pre-

siding officers and so much for the traveling ministers; and in the second place the men and women of your church would not respond if you called them. You know that."

I went on and addressed him as I am speaking now to you: Do you think for a moment that the thousands and thousands of young missionaries, who have gone out and come home filled with the spirit of their work, would ever have put their energy into that labor if they were working for wage, such wage as men count in the terms that bankers use? Do you think it for a moment? We take our young men and young women from comfortable up-to-date homes, provided with the conveniences of modern life, and send them out, perhaps into the woods of the south where they have to put up with what would be called rather rough fare, and rather inadequate accommodations. They smile at it all and rejoice in the experience and work all the harder. I know it, I have been amongst them. I have been with every one of these worthy men to whom I have referred, in their respective fields, I have traveled with many of them throughout the length and breadth of their missions. I have met the elders in little branches and conferences, and on their individual circuits; have met them in the woods, have met them in the mountains, have met them in the towns and on the highways and the byways. I have felt of their spirit, and I find there a spirit that no man can ever develop from the incentive of money wage.

Our missionary system is operated as the Lord has directed. These men and women go out trusting in the Lord, and beside those who go out, I pray you forget not those who remain at home, those worthy fathers, those honorable, God-loving mothers and brothers and sisters too, who are working, working hard, that they may make up the deficiency in means required by their sons and daughters or other relatives in the mission field. For, be it remembered, our missionaries accept anything that is offered them as they may need—a meal, a coat, a pair of shoes, lodging—any one who offers such in time of need finds his offering accepted, and a blessing left with him. But not all are willing so to help; and there is a deficit in every case, and that is made up by the sending of means from home. Do you know, that, reckoning the earning capacity of our missionaries at a very low figure, and considering what that means for one to three years in the field, and considering also the means they spend in traveling to their fields of labor and in traveling within their fields, that the sum will total up above the million dollar mark every year? They do this because they have the spirit of their calling resting upon them. They go out with this definite message to the people, and you can give a missionary no greater joy than to listen to him attentively while he states his message, and then discuss it with him in a friendly spirit. You will find that he does not try to force it upon you. But why am I talking to you, in the second person, you Latter-day Saints? You know the missionary does not try to force the gospel upon those

people out in the world; he tries to present it to them for their consideration ever praying that the Lord will bear witness in the heart of his hearer or hearers as to whether he is telling the truth or not.

These missionaries come home after having been brought in contact with members of practically all the great religious denominations of the world, firmer, if possible, in the truth and in their conviction of testimony than they were when they set out. They have had every opportunity for comparison, every facility for discriminating judgment; and they come home rejoicing in the sure knowledge that has been with them, as a companion by day and by night, all the time they have been in the field. Is it not a wonderful work? And it will not cease as long as there are souls willing to accept the message. We are using the press, and the press is a mighty missionary, but this individual labor will continue. I have heard the remark made by a few—it is so insignificant that perhaps I should not stop to refer to it—by the few who are a little out of harmony with the system, that we have outgrown our missionary work, and will have to bring about a revolution and supplant it by something better and more up-to-date. What is better, what is more up-to-date than the method of a man approaching another with the truth, and bearing witness to it in all solemnity? And yet with all humility, earnest in his testimony, merely asking the other man to listen, the humble missionary continues his labor, for our missionaries have a little of the spirit of the fabled ancient mariner, they are not at peace unless they can get somebody to listen to that which they have to tell them, because they know the value of their message. Do you not remember when Andrew recognized the Christ at the beginning of our Lord's ministry in the flesh, how the man tore himself away from that blessed presence and rushed off to find his brother Peter to tell him of what he had heard? it was so joyous, something so nearly unbelievable. We have found the Messiah; come and see for yourself, come and listen. Then the gentle Philip heard and he went off to find Nathanael. You know him, do you not—that Israelite without guile? He was impressed with Philip's words, and the Lord addressed him by name. Philip and Nathanael wondered about it. Then read again about that woman at Jacob's well in Samaria. The testimony the Christ bore to her, that he was the Messiah sank into her heart, and she hastened back to the village and told the people; and they came out, a great flock of them to see and to hear. What of Lehi and his vision, in which he found himself plucking fruit from a beautiful tree by a stream. He found the fruit to be delicious, and more than merely good in taste; and his first thought was for his wife and children. In the vision he saw them at a distance, and he beckoned to them, he shouted out to them to come and partake. So are the missionaries of the Church of Jesus Christ of Latter-day Saints crying to the nations: Oh, come and partake! This is the bread of eternal life.

The Lord has declared that in this day and age his servants are

sent out by him, and that he will hold the world accountable for the message which they deliver. In the very first section of this volume of modern revelation, the book of Doctrine and Covenants, we read: "And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days." That means our missionaries, and those who preside over them to direct them in their labors; and the Lord continues: "And they shall go forth and none shall stay them; for I the Lord have commanded them." None have been able yet to permanently stay the voice of the missionary who has gone forth with the word of God. True, mobs have quieted them for a moment, but they have been able to raise their voices again. Disturbances have been only local.

"Behold," saith the Lord, "this is mine authority and the authority of my servants," and so on in that first section. Read for yourselves.

May the Lord continue to set his seal of blessing and approval upon the labor of the missionaries of the Church of Jesus Christ of Latter-day Saints, I pray, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

President of the Mexican Mission

I sense very keenly, my brethren and sisters, my weakness in standing before you this afternoon, and I sincerely pray that the Spirit of the Lord will guide and assist me in the few remarks I shall make to you upon this occasion. Truly, this is a wonderful occasion, and this is a wonderful sight to look upon the thousands of faces of Latter-day Saints who are gathered, who have come for the one purpose of being built up in their faith, testimonies, and knowledge of the gospel of our Lord and Savior Jesus Christ.

I come to you, my brethren and sisters, as one of those whom Elder Talmage has been speaking about, who are engaged in missionary work among our Father's children in the world who are yet in darkness and who have not yet a knowledge of the saving principles of the gospel restored in this day and age in which we live. I thank the Lord, from the bottom of my heart, that I have been deemed worthy of this call, and the greatest desire of my life is to continue to labor zealously in the Lord's work, in the service of his children, with a desire to bring a knowledge of him, to as many as may be, of those children who are now in the world hungering and thirsting for the word of the Lord; for truly that prophetic utterance of Amos the Prophet is in this day being fulfilled. Men are going to and fro upon the earth seeking for the word of the Lord, and, in many instances, have not been able to find it.

I bring to you a message from the mission in Mexico, and I rejoice to say that since the day that temporarily we had to withdraw

our mission and the missionary labor from the interior of Mexico, I found upon a recent visit there that the mission is now in better condition than it has been since that withdrawal. Our missionaries are free to go and to come in every part of that country to which we have been able to extend our mission work, and we are not persecuted, we are not harrassed in our labors, but freely we are permitted to go forth among the people and teach the principles of the gospel, and many are being brought to a knowledge of the truth. We have listened to reports of the missionary work that is being done in the East and in the West, and in the North, and now I report to you the work that is being done in the Southern part of our country, and also in the great republic that lies to the south of us, among the people who are descendants of father Lehi, known as Lamanites; and I rejoice, my brethren and sisters, that the day has come when the gospel has been brought to them. I rejoice more, each day of my life, in the fact that the Lord has brought forth their record and that we know who they are, and that we are not in darkness as to their origin, and that he has given a mighty promise of redemption unto those people who are of his covenant, whom he loves; and that through the gospel of Jesus Christ which has been restored to us.

Not many days ago, in the city of Mexico, one of our elders came to me and said of a certain man who was at one time an educator in Salt Lake City, and who is now excavating in the ruins that are being unearthed under the great lava flow that has come down from the volcano of Ajusco, and who is delving into the antiquities of Mexico; that in conversation with our elder he said: "Young man, I have not proved yet that the Mexican people or the Indians of America have not come to this country from Jerusalem. I have not proved that they are not Israelites."

My brethren and sisters, since the day the Book of Mormon came forth, men inspired from no good source have sought to overthrow the Lord's work, they have sought to bring to naught his purposes; they have sought to make out that Joseph Smith was a fallen prophet; they have ridiculed the Book of Mormon and its contents, and that is going on even yet today. And this man insinuated to our young missionary that although he had not yet proved that the Lamanites were not of Israel, he hoped some day that he would be able to do so. If you will read First Nephi 15, you will read there that the Lord revealed to his prophets and to us, through this book, that the Lamanites are of Israel, and if you will read in Second Nephi 30, you will find that the Lord revealed that this book should be restored unto the Gentile people, and that many should believe the words of the book that should be written, and that it should be taken back to the descendants of those who wrote it, and by that means they should come to a knowledge of the fact that they were of Israel, that they are of the covenant people of the Lord. And I tell you that nothing in all this wide world will ever disprove that fact, and everything that has been

uncovered in the great excavations that have been made in that land to the South of us tends rather to confirm the fact, than to bring anything to bear that would deny the fact, that this is the truth. And so it is, my brethren and sisters, with everything that has been brought forth in this day and age in which we live concerning the gospel of our Lord and Savior Jesus Christ. It is true; ridicule, denial, and persecution will not disprove the truthfulness of the gospel that has been restored to us. I feel it more keenly today than ever in my life. I rejoice in the fact that the elders who come into the field, and the lady missionaries, the few that come into our field, are imbued with this spirit. They come with faith, they come with a desire to serve, and they come with a strong testimony that the restored gospel is true, and although men ridicule them and ridicule their teachings, they become stronger in their faith and stronger in their testimony, and the spirit of the gospel permeates their teachings, and many are being gathered out from among the people of the world, by believing these wonderful testimonies and messages that are being preached in the world.

I rejoice to be able to report to you that the health of the missionaries in our field is good, and that we enjoy our labors in every sense of the word. It has been said to us, in this conference, my brethren and sisters, that we, among the Gentile nations, who have been gathered out by the gospel, are of Israel, that we are descendants of Joseph, through Ephraim his son: this is true. I rejoice in this fact, that we have in the country where we labor, and in Central America, farther south, and in South America, in all those great countries, blood relatives of ours; for all of those people, I bear you my testimony, are likewise of Joseph of the House of Israel. They are of Manasseh, likewise of Ephraim, for there is a sprinkling of that blood also in the Lamanite race that inhabits America to the south of us. We have heard that the lands of North and South America are the lands of Zion. Therefore, I contend that whatever we do, whether it be here, among those of us who are gathered out, one of a city and two of a family, or whether it be there, where there are nations of the blood of Israel—wherever we labor for their redemption, we are laboring for the establishment and redemption of Zion.

I pray that the blessings of the Lord may go with us, as I pray that they may go with the missionaries who go to all the nations of the earth; and I beg of you, my brethren and sisters, compassion and sympathy for the down-trodden children of our Father in heaven who are in those lands. They are laboring under a curse pronounced upon their fathers because of their iniquity; but I rejoice not in that phase of it, but in the fact that the Lord has promised that through the establishment of the gospel in these latter days, the curse should be removed and they should be redeemed and become again his delightful people. I look forward to that time with great anticipation, and if the Lord should require it at my hands, I am willing to continue

my humble labors the rest of my life in striving to redeem and build up and bring joy and happiness that only a knowledge of the gospel can bring to the people of that land.

The Lord bless you, and bless all in his service, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

All over the Church today, at this hour, from Canada on the North to Mexico on the South, with the exception of the immediate vicinity of Salt Lake City, fast meetings are being held in all the wards and branches, and men and women are testifying as to their knowledge, individually, regarding the divinity of the work in which we are engaged. These testimonies, as a rule, occupy only a minute or two or three, very seldom more than five minutes, and a great many people in each of these meetings pour out their hearts in gratitude and thanksgiving to God for the knowledge they have, individually, of the divinity of this work. I shall call a half dozen men to the stand and ask them to bear their testimonies regarding the divinity of this work, speaking not to exceed five minutes, each one.

We will start with Canada on the North, Brother Hugh B. Brown; and Brother Joseph C. Bentley on the South, from Mexico; Brother Winslow Farr Smith, of this city; Brother Edward C. Rich of Idaho, and Brother Robert I. Burton of Ogden.

ELDER HUGH B. BROWN

President of the Lethbridge Stake of Zion

It is quite fitting that I should speak immediately after President Pratt, he having represented the Mexican mission, I representing the stake of Zion farthest North. The Lethbridge stake comprises that section of this great country, from a few miles north of the international boundary line, including the North Pole.

I appreciate the privilege of bearing my testimony to the truth of this great work. During the great World War I had the opportunity of comparing service in other organizations with service in the Church of Jesus Christ. It fell to my lot to be the instrument of bringing to some of our boys certain favors by way of transfer, or temporary relief, or leave of absence, by virtue of authority vested in me as an officer in the Canadian army. Upon one occasion I was called upon, as I thought, to bring some relief to one boy, I was asked when in the city of London to visit a boy whose name I did not know. I supposed that he would ask for a temporary release that he might return home, as I thought to recuperate; and, feeling the thrill of the power vested in me by virtue of the uniform I wore, I went down to that hospital with the intention of interceding for that boy, with the powers

higher up. When I went into the little room which he occupied he extended his hand to me, and instead of addressing me as an officer in the army, he said to me: "Brother Brown, I sent for you to ask that you intercede with God in my behalf, that I may not die in this hospital, but that I may be allowed to return home to my widowed mother. Will you administer to me?" When this boy made that request at my hands, I could not help making the comparison, great though it may be to wear the uniform of the king, I never felt more pride in my life in any position than I felt as I knelt by the side of that boy, placed my hands on his head, and in the name of Jesus Christ asked that his life might be spared. I compared then the authority which I held in the Church of Christ with the authority held by men in other organizations, and from the bottom of my heart I felt to say: "Thank God for this work, and for the Priesthood which we have." I went into that hospital a proud British officer. I came out a humble "Mormon" elder; and I say to you, my brethren and sisters, that I prefer membership in the Church of Jesus Christ to presidency or command in any other organization in the world, civil or military. I bear testimony that I know this is the gospel of the Lord Jesus Christ, and that it is the truth, in the name of Jesus Christ. Amen.

ELDER JOSEPH C. BENTLEY

President of the Juarez Stake of Zion

My brethren and sisters, I am grateful for the opportunity this afternoon, of bearing my testimony to this great work of our Father in which we are engaged. This seems to be a time of encircling the earth. While we have just listened to the testimony of Elder Brown, from a Northern stake of Zion, which includes the North Pole, and the testimony of others from the United States, I represent the Juarez stake of Zion, which extends from the southern boundaries of the United States to the South Pole.

I want to bear my testimony, especially to my young brethren and sisters, of this Church and kingdom of our Father, that I know that Joseph Smith is a prophet of God, that he was the instrument in the hands of our Father of restoring the gospel of the Lord Jesus Christ, and that today, as has ever been the case since the establishment of this work, our Father has his protecting care over his people. I remember distinctly during the revolution in Mexico when General Villa had made his attack on the town of Columbus and was making his way toward the "Mormon" colonies, there was considerable excitement, for he was killing every American that came in his way, and every Mexican who had shown favor to the American people. It was thought that when he reached the "Mormon" colonies he would completely wipe them out of existence. The American consul in El Paso had told us several times to leave Mexico and go back into the United States. As General

Villa was marching toward the colonies the American consul said: "I have told those people several times to come out of there, now we will see whether a 'Mormon' is made of any different stuff than any other American." There was considerable excitement among the Mexican people, especially in Colonia Dublan, for General Villa was located within a few hours march from that place. There was not a single Mexican family that felt safe in residing in that colony. We were notified by the officers of the Mexican army that they could give us no help. It was evident that Villa was marching toward our colony. Our people, under the instruction of those who presided over them, were told to go home and go to bed, and trust in the Lord. That night they retired, and we were the only people in that section of the country who did go to sleep, but we slept peacefully. During the night General Villa marched within the borders of our colony and immediately turned and ordered his army to go in another direction. A year or two later when I happened to be in his army, having been detained on one of our trips, visiting the elders, when I was taken into his presence, he told me that there had been several occasions when he had our people completely in his control. He said: "I could have wiped you off the earth, without any trouble, but," he said, "I had no desire to do so. I like the 'Mormon' people, I like the 'Mormon' doctrines. While this is no place for you people to be doing missionary work at the present time, I hope to live to see the day when there will be a 'Mormon' missionary in every town in Mexico, for," he said, "I like you people. I like your method of living under this government." General Angeles was present with him, when we bore our testimony to him of the divinity of this work, and explained our mission, that we were there laboring among them, preaching the gospel of the Lord Jesus Christ; and he turned to General Villa and said: "This is a wonderful work. They are doing just what we ought to be doing, but they seem to be doing it in a much better way and more successfully."

My brethren and sisters, I rejoice in this great work of the Lord. I am thankful to my heavenly Father that I have been permitted to bear a portion of his holy Priesthood and to labor in this great work in which we are engaged. May the Lord bless us and help us to keep ourselves free and unspotted from the sins of the world, that we may accomplish his work, is my prayer, in the name of Jesus, Amen.

ELDER WINSLOW FARR SMITH

President of the Ensign Stake and former President of the Northern States Mission

On one occasion a humble missionary in the Northern states rapped at the door of a splendid apartment; a woman greeted him, and

he proceeded to present his message. She argued with him; he presented subject after subject, and she raised objection to every point that he offered; but finally, in humility, with somewhat of a feeling of defeat, he said to her: "This thing I know, beyond all doubt, that God lives, that Jesus is the Christ, and that Joseph Smith was his prophet, raised up to usher in this, the great latter-day work." She said: "That interests me, come in, and let me talk with you." He went into her home. All the argument that he had brought forth was as naught, but that humble testimony, out of the fulness of the heart of a devoted missionary, sank into her heart. She was impressed by it, and she listened to the word of the Lord.

Christ said on one occasion: "He that will do my will shall know of the doctrine, whether it be of God or whether I speak of myself." This is a law unto us, the children of our Father. We can know, as we know nothing else, that the gospel is true. We can know, for it will burn within our being, and God will make it known to us if we will but keep his commandments. He has given us the law, he has given us the great plan of life. It is a wonderful system, a marvelous philosophy. It embraces all truth, and it is so organized and so arranged that it matters not how humble we are or how mighty and great, it fits our needs; and, by rendering obedience, we can know that it is true. Its every principle is true. There is no exception among the principles and ordinances of the gospel. Each and every one has its place. The keeping of every law is necessary to exaltation in the kingdom of God. If we feel that we are a law in and of ourselves, and feel that this principle or that principle is not for us, or for our keeping, we deny ourselves one part of the great blessing that God has for us.

I bear you my testimony, my brethren and sisters, that God lives, that this is his work, that at the head of his Church today stands a man who bears the Priesthood of Almighty God, one whom God sustains and whom we should and must sustain, if we would enjoy his Spirit. This is the work of the Lord. Its purpose is the saving of the children of men. At its head stands the great King, the Lord God, the eternal Father. It will go on; it will fill the whole earth.

All men will hear its message, and the honest in heart will be gathered into its fold. Nothing can stay its progress, it is the work of God, and it will go on, for God has spoken it. This is my testimony, in the name of Jesus Christ. Amen.

ELDER EDWARD C. RICH

President of the Montpelier Stake of Zion

I rejoice in the opportunity of having the privilege of bearing my testimony here in this great tabernacle. I have done so many a time in cottage meetings, in the Old World, upon the street corners, and in the halls, and I am not ashamed to do it here.

About thirty years ago, I was called to go on a mission. I had

heard returned missionaries, time and time again, say that they knew that "Mormonism" is true. As a child I was taught that it is the truth, and I believed it. When I received that call the impression came to me that if I would go into the world, I would know for myself whether "Mormonism" is true or not. I have thought since, that likely this was the deciding factor that caused me to accept that call to go into Great Britain to preach this gospel. I returned in a little over two years, convinced in my mind that it is the truth. I have received many testimonies to the divinity of this work. One of them came to me while laboring as a missionary in the city of Bristol. I might say that I had never had any experience, or very little experience, in this Church. I neglected the opportunities that came to me, as a child and as a young man, to take active part and to participate in it. I have rued the time of that neglect, and I have been humiliated, time and time again since then, but there was no one to blame but myself. I had every opportunity to understand the truth, to study it, and to explain it. I neglected that opportunity.

While laboring as a missionary, with three other elders, we held a meeting every Sunday evening in Bristol, and during the week a cottage meeting. At this particular time the other three missionaries were out visiting their friends. The time came to hold that meeting. No one was present but myself. I had never presided at a meeting in my life. The time came to start the meeting, but none of the elders arrived. I selected a long chapter in the New Testament. I did not know what it contained. I read that chapter thinking that by the time I would finish it some of my companions would be there and they could preach the gospel to the people who had assembled. But none of them came. I read the chapter, commented on it for about ten minutes, and dismissed the people. After they had left, the landlady said to me: "Elder Rich, that is the shortest meeting I ever attended." I said: "It might have been short to you, but it was long enough for me!"

Years after that I attended a reunion of the Sheffield conference, held in the Seventeenth ward in this city. A girl came to me and told me that her father, prior to attending that meeting had said: "I have been to hear 'Mormon' missionaries; I have propounded questions to them, and they have been answering all of them; but I have a question tonight that I can ask them and they can't explain it." She told me that in my remarks that evening the question had been answered, though her father did not present it. I knew nothing of it for years and years. I have come to the conclusion that the Lord inspired me to pick out this chapter, and in the few comments that I made upon it answered this man's question. I believe in the inspiration of God. I know that he is leading and guiding this Church.

Some ten years after that time, I met a man on the streets of Montpelier, a friend of mine who received the gospel in Ireland, and he said: "Brother Rich, I wish my brother-in-law, who is in the

British Isles, could hear this message of salvation." I said: "Where is your brother-in-law?" He said: "He is in Sheffield." I said: "I have a brother in Sheffield now performing missionary work." I sent the address to my brother who called upon this family, by the name of Fitnar. They were not interested in the gospel at first. Later on they received the message of salvation and today they are all active members of this Church, living up to the teachings of the gospel in the stake where I preside, and in the settlement where I live. I am as confident that the inspiration of the Lord came upon that man and impressed him to speak to me in reference to his brother-in-law, as I am confident the inspiration of the Lord came upon Columbus, and that he was inspired to go out upon the waters. It is remarkable that of all the places in the world where my brother might have been performing missionary work, that he should be in the very city where this man's brother-in-law resided, and that of all the people in Montpelier this man might have approached on the subject, he should speak to me about it. I am sure that it was in answer to this man's prayer, that his brother-in-law might receive the gospel.

Two weeks ago yesterday morning I attended, in company with Brother Smoot, who is upon this very stand, a man whom the doctors said could not live twelve hours. He was administered to, and today is rapidly improving and on the way to recovery. These are some of the things that are testimonies to me as to the divinity of this work, that it is the work of God and that those who lead and direct its affairs upon the earth are inspired of the Lord.

This missionary system of ours is the greatest thing in the world, for it gives individual testimonies to men and women so that they know for themselves that this is the work of God, that there is power in it, that the Lord is leading and directing it. They go forth and perform the duties and obligations that are resting upon them, to warn the inhabitants of the earth. In speaking of the signs which should precede his coming, the Lord said that there should be wars and rumors of wars, pestilence, and plagues, and that this gospel of the kingdom should be preached as a witness unto all nations, and then shall the end come. May God hasten the day when it shall be done, is my prayer, in the name of Jesus Christ. Amen.

ELDER ROBERT I. BURTON

President of the Mount Ogden Stake of Zion

My brethren and sisters, this is a new experience for me, being the first time I have ever been called upon to address a body of the Saints in this building. I am filled with awe at the thought of standing in the place where so many notable men have stood when addressing the congregations of our people.

The other day, as I was speeding westward on a train from Chicago, and I crossed the Missouri river and again followed along the Platte river, I looked at those bodies of water, and I thought, and asked myself the question: "I wonder if this is where the pioneers crossed this continent, I wonder if I am beholding a sight that Brigham Young beheld, as he led that notable band of pioneers westward?" I then felt assured that their hearts must have been made of noble stuff to have made such a journey in order to be able to worship God according to the dictates of their consciences. Each time I gazed upon the different scenes, I wondered if their eyes had beheld those same sights. But here I am upon the stand and in a building that those pioneers helped to erect. I know that they were here, and I know that their presence has made this building sacred. So I feel overwhelmed to stand before you in a place that has been occupied by men of note, men whom we love and revere; and we have in our presence today their successors, men whom we hold very dear to our hearts, men whom we support with our faith and our prayers, and with all the energy that we possess. I thought also of my mother and how she walked across the plains, at least a great part of the distance, in 1848 as a girl nine years of age, and how she left the blood stains of her feet upon some of those pathways. I thought of my father coming here, in 1854, after a long journey from England; how they had run out of water and provisions, almost entirely, upon the ship, and they had been placed upon quarter rations; how cholera had broken out upon the ship, and many of them died and were buried at sea. I remembered all these things, and I thought: "Oh, if I cannot remain faithful, and firm and true to the gospel as it has been taught to me by my noble parents and by those patriots, those noble men and women who came out here as pioneers, then I am not worthy of the blood that runs in my veins!"

All honor to the pioneers. All honor to their successors, who are here in our midst. I love them, I respect them, I honor them with all my heart, and I pray God to bless them. I know as surely as I know that I stand before you, that Joseph Smith was a prophet of the living God, I know that God lives, and that Jesus Christ is his Son; and when I know that, all else in this life matters little to me. I feel, if I can be faithful, firm and true to that knowledge, to the end of my days, I shall be a most happy and grateful man.

We have heard today, in song and story, the wonders of the latter-day gospel that has been restored to us, and my heart has been filled, to overflowing, with gratitude to my heavenly Father that I have been permitted to be counted worthy to be one with you. I love you, brethren and sisters, and I pray God to bless you and give you the spirit of the gospel, give you the necessities of life, give you wisdom that you may train and rear your children in the way in which they should go, instill into their hearts the precious truths of the gospel, and a knowledge of its saving power, for this is our mission

upon the earth. May God bless us to this end, I pray, in Jesus name, Amen.

PRESIDENT HEBER J. GRANT

In calling on the five speakers who have just borne their testimonies to you, I did not do so with any preconceived thought of who they were. It so happens that Winslow Farr Smith is the great grandson of Patriarch John Smith, and the grandson of George A. Smith who has thrilled the hearts of the Latter-day Saints, as his father, the late John Henry Smith, has done many and many a time from this stand. It happens that Hugh B. Brown is the grandson of James S. Brown, one of the great missionaries of this Church, a man that I knew in my childhood, and I rejoiced in hearing him preach the gospel here at home. Edward C. Rich is the grandson of Apostle Charles C. Rich and also of Presiding Bishop Edward Hunter, the man who came with money, after selling a fine farm in Pennsylvania and buying some wild land at Nauvoo, and presented the remainder of his means to the Prophet Joseph, because he was in financial distress. Robert I. Burton is the son of William W. Burton, one of the late stalwarts of the Church. Joseph C. Bentley is the son of one of those early pioneers who went to Dixie—that country which I heard belittled by one of our wealthy men who said he would not give his forty acre farm in Davis county for the entire Dixie country. Richard Bentley went there and stayed. He lived there and pioneered that country, and was one of the loyal, true men of the Church.

We will now hear from one of the brethren that the gospel found in a foreign land—President Soren Rasmussen, of the Jordan stake.

By the way, the world said that by the time grandchildren came along this work would perish from the earth. We have heard today from one great-grandson. That is a pretty good specimen of its perishing.

ELDER SOREN RASMUSSEN

President of the Jordan Stake of Zion

My dear brethren and sisters, I rejoice exceedingly in the testimonies of my brethren. As President Grant has stated, I was born in a foreign land. My parents were very kind to the elders, and as a consequence many of the missionaries had a home there. I remember very plainly, some years ago, while traveling on the road as a commercial man, I was in the city of Elsinore where I stopped over Sunday, and the bishop asked me to speak at the afternoon service. After closing he asked me who my father was. I told him, and he said:

"I thought so, when you spoke. I want to tell you that I called at your father's home while laboring as a missionary in the country

where you lived. We had been in the habit of lodging in your father's home. We came there on one occasion and the spare room was taken. It seemed that there would be no opportunity for us to stop there, at this time, but your father suggested to your mother that they would sleep on the floor and the missionaries might sleep in their bed.

I have often thought, my brethren and sisters, since coming to Utah, and since having received the gospel, how greatly I have been blessed of the Lord, and I feel to thank my parents, although my father never joined the Church. My mother, however, emigrated with the Saints; and I may say this in behalf of my father, he was very kind to the missionaries, and that he was ready to be baptized. He suggested this to my mother, but she was not yet ready. A few months after this transpired, father passed away, and mother soon afterwards sold out her business and emigrated to the land of Zion.

My brethren and sisters, I know that this is the work of the Lord. I have enjoyed the spirit of this work, and I feel that the Lord is with his servants under all circumstances; for wherever I have labored, whether at home or abroad, I have felt the inspiration of his Holy Spirit. I want to say to you that I sustain the authorities of this Church with all my heart. May the Lord bless us and help us to become, more and more, his servants and his handmaidens, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I rejoice that the gospel of the Lord Jesus Christ has found converts in all parts of the world—from the country of the midnight sun, Scandinavia, to South Africa, from Canada on the North to Mexico on the South, in the far off lands of New Zealand and Australia, in the Hawaiian Islands and in Japan, and that the Lord has been so merciful that no matter where the message of life and salvation has gone, men have received for themselves, individually and not for another the knowledge of the divinity of the work in which we are engaged. One of the truest, most loyal and magnificent men that has ever been connected with this Church of Christ was the late Karl G. Maeser, from Germany. He gave his very life and all the strength, the ability and power that he possessed for the advancement of the work of the Lord, and for the uplift, educationally, of the youth of Zion.

We will now hear from Bishop Kasper Fetzner.

ELDER KASPER FETZER

Bishop of the Jefferson ward, Granite Stake

I can indeed say it is a great surprise to me to stand before this great congregation. I took quite a pride, a year ago, in seeing my son on this stand, when he offered a prayer as one of the Boy Scouts.

I rejoice in an organization of that kind, because it helps to take care of the boys who shall be our future leaders. I rejoice also in bearing my testimony that a servant of the Lord came to our country bearing witness of the truthfulness of the gospel of Jesus Christ. I was then a member of the officers force of the German army. I had borne my testimony before a military court, and I was ridiculed in my position that I should join such an undesirable sect, and they told me that if I attended another "Mormon" meeting I should be thrown out of my office and punished in jail. I was fined, again and again, for attending the meetings; and here is President Thomas E. McKay who can testify to the truth of it. I have been in the forests, joining with the Latter-day Saints and listening to the gospel of Jesus Christ; and I was fined at one time a hundred dollars and another time was told I would be thrown out of my position and punished. But when I was called before the court and asked what I would do in the future, I told them to decide between themselves whether I should not serve my God more than them. At that time they testified unto me, as the highest officer and general in that Bavarian army, that if I could learn the truth, and the reason why the ministers of the churches there are preaching to the people, it would be discovered that it was only for the reason of better policing the people of Germany. They have assured me that the first minister of Germany has told them that there is no truth in religion, but that the Darwinian doctrine is paramount and is the truth. But, as I told him, I can say there is no evidence that a monkey ever became a man, as far as history goes; that there is no evidence of any progress in that direction whatever, and I can't see why I should believe a doctrine of that kind which teaches us to go down to the very bottom of animal being, while the gospel of Jesus Christ teaches me to go up to heaven. It is so lofty that it is impossible for me to detach myself from it. So I told them I would take the consequences, and I am glad I did.

I am thankful that I came here, and I can say to you people that your God is my God, your people are my people, and I hope I will be worthy, in my weakness, to stay with you and be useful. I have tried to show my faith; and even during the war I told the German people whom I presided over that we should be loyal first, as the Doctrine and Covenants says, that the time shall come when freedom shall come to every nation through America; and yet when the President of the German nation said: "If freedom shall come to the German nation through any other nation, we shall accept it," though it was hard for those who were really Germans. They can't say anything else, after the truth has come out, than that it was a good thing for the German nation to become free of their masters who have made them slaves. I know the German people from the ground up, as I have been mixing with them, and no one can tell me any different. I tell you that I know the German people, and that they will some day rejoice that they have been freed, and that now they can progress

more than ever. The world will be made to see that there is a good foundation; not only in science, but also in the gospel of Jesus Christ, as followers after the great message which has been given in these last days. I have knelt down in the forest of Bavaria and asked God in heaven for this, the gospel of Christ—the truth which he has revealed—and I know that I have heard a voice from heaven, though I have seen nobody, and I know this is the gospel of Jesus Christ. I could not deny this testimony, and many other testimonies I have received. I assure you it is a matter of satisfaction to me, and I desire my superiors shall feel that my testimony rests upon the very foundation, and that is the Spirit of God. I ask God to bless us that we may join one another more closely, and that we may help one another, and especially that the youth of Zion may step in the footsteps of their fathers as we are all called, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the general authorities and the general officers of the Church, all of whom were sustained in their positions and callings by the unanimous vote of the great assembly as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors of the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Reve'ators.

FIRST SEVEN PRESIDENTS OF SEVENTY

Seymour B. Young	Rulon S. Wells
Brigham H. Roberts	Joseph W. McMurrin
Jonathan G. Kimball	Charles H. Hart
Levi Edgar Young	

PRESIDING BISHOPRIC

Charles W. Nibley, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, and Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
Charles W. Penrose	David O. McKay
Anthony W. Ivins	Stephen L. Richards
Willard Young	Richard R. Lyman
Rudger Clawson	John A. Widtsoe
Orson F. Whitney	
Arthur Winter, Sec. and Treas.	

COMMISSION OF EDUCATION

John A. Widtsoe
Stephen L. Richards
Richard R. Lyman

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp
John C. Cutler
Peter G. Johnston

TABERNACLE CHOIR

Anthony C. Lund, Conductor
B. Cecil Gates, Asst. Conductor

ORGANISTS

John J. McClellan
Edward P. Kimball
Tracy Y. Cannon
Alexander Shreiner
Frank W. Asper
George C. Smith, Sec. and Treas.,
and all the members of the Choir

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

I desire to express my sincere gratitude and thanksgiving unto God for the very rich outpouring of his Holy Spirit, during all of the sessions of our conference. I feel that we have in very deed had a spiritual feast, that the Lord has blessed us abundantly, and I hope and pray that we may all return to our homes in safety; that those who are not located here, but have come from other sections of the state and from other states, from Canada to Mexico, and from the various missions, that we may all go home and carry with us the inspiration that has been manifest during this conference.

I have nothing on my mind that I desire to say further than that I endorse the remarks that have been made, and rejoice in the wonderful testimonies that have been borne. Particularly have I enjoyed the remarks of the last seven speakers who were called upon, who had no expectation of being called. All of the other speakers were rather inclined to worry, as the Bishop said, knowing that their turn would come sooner or later.

Although I have already borne my testimony I feel impressed that I would like to leave with this body of people, once more, my testimony regarding the divinity of the work in which we are engaged. I know, as I know I live, that God lives, that he hears and answers the prayers

of those who honestly seek him. I know that Jesus is the Redeemer of the world, the Savior of mankind, the Son of God. I know that Joseph Smith was a prophet of the true and the living God, and that there are thousands and tens of thousands of Latter-day Saints who have this knowledge, as perfectly as I have it; that God has revealed it to them, that they are not indebted to any man or set of men for this light, knowledge and testimony regarding God our Father and his Son Jesus Christ, and regarding the divinity of the mission of the Prophet Joseph Smith, the instrument of our heavenly Father and of our Savior in restoring again and establishing upon the earth the gospel of life and salvation, the gospel of the Lord Jesus Christ, which will bring to us salvation, if we are faithful in keeping his commandments, and we shall thus enjoy the privilege of mingling with God and our Redeemer, and the faithful ones who have gone before, throughout the countless ages of eternity.

The choir sang, "Then shall thy light shine," solo by James Astin. The choir and congregation sang the "Doxology."

The benediction was pronounced by President Anthony W. Ivins, and the conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by Professor B. Cecil Gates. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON

Clerk of the Conference

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